INDONESIAN RĀMĀYAṆA

VOLUME 2

SOEWITO SANTOSO

RAMAYANA KAKAWIN

VOLUME 2

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XI

bala makabalasah ikaṅ rākṣasosah mĕsat ṅkā riṅ ākāśa yāpan katunwan pakuwwanya tātan paśéṣāgĕsĕṅ śīrṇna éman liman ṅkā riṅ ālāna yāglāna dé niṅ apuy maṅkana ṅ tuṅgaṅan tuṅga-tuṅgal ya tātan hanānuṅ manuṅgaṅ riyāmrih lumumpat luput riṅ apuy yāṅliput,
c. BD paśésan gĕsĕṅ. ABCDE ānāla. A tuṅgaṅan ya tātan hanānuṅ.

The demon-soldiers dispersed to all directions, wailing. They flew up into the sky when their dwellings caught fire and completely burnt to ashes. The elephant tied up to a pole was in distress, menaced by the fire. Likewise was the horse, all by itself, nobody was riding it. It attempted to leap away from the overwhelming fire.

jalak ajar-ajaran bayan syuṅ puyuh kwèh pĕjah muṅgu rin pañjaré pañcaraṅkaṅ hĕmas tan katolih* alah mrih awak nyékanaṅ rākṣasī śīghra luṅhā hah-āh-āh-āh liṅ nya kapwāmĕhāh yāṅuhuh mohitān ton ikaṅ rākṣasomèh tibā riṅ apuy mogha momo umèh mātya ya.
d. *ABCD. EK hĕmās tan katon tan katolih. E rākṣasī mèh.

many trained starlings, parrots, *syuṅs*, and quails were killed in their cages at the pavilions of gold, as nobody cared for them. Everyone cared only for oneself. A she-demon was leaving [her house], shouting: 'ah, ah, aah,' groaning sadly when she saw a demon almost falling into the fire. [The demon] was very stupid and almost killed.

3. Nā lwir niṅ rājya Lĕṅkā matunu ya mananāṅ nāgapuṣpé natar nya,
mandārāśoka punnāga ya rabhasa gĕsĕṅ ronya kĕmbaṅ nya pāṅ nya,
tañjuṅ poh ambawaṅ nyū maja kadi pinusus jambu wulwan katunwan,
duryyan maṅguṣṭa pūryyan panasa kapanasan nāśa sakwèh nya śīrṇna.
b. A kambaṅ. D punnāga rabhasa. c. ABD poh nyambawaṅ.

Thus was [the description] of Lĕṅkā on fire, and the destruction of the *nāgapuṣpa*-trees in the garden. The *mandaras, aśoka, punnāga* trees were ruined, their leaves, flowers and branches burnt. The *tanjuṅ*, manggo, *ambawaṅ*, coconut, and *maja* trees were crushed, the *jambu* and *rambutan* trees were burnt. *Durian*, manggosteen, *puryyan* and breadfruit trees were affected by the fire and all of them were completely spoilt.

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4. Bhraṣṭāṅ Lĕṅkā ya sāmpun matunu dadi mĕsat saṅ Hanūmān lumumpat,
   riṅ [ṅ] udyānèṅ Aśokār waluy umara ri saṅ Maithilī prāpta śīghra,
   n-ton* dèwī glāna monĕṅ maṅisĕk-isĕk asāk taṅ gĕluṅ nitya moré,
   śoké sor niṅ aśokākĕlu ta ya kalasār kölakĕn duhkakāla.
   *ABCDE. c. K ton. d. ABCDE kalasākölakĕn.

   As Lĕṅkā was annihilated and burnt to ashes, Hanūmān lept swiftly back to the garden of Aśoka to wait upon Sītā. He soon arrived. He saw her, love-lorn and weeping; her hairknot was in disorder and always loose. There under the *aśoka*-tree she moaned, sitting with her head bent, burdened by unbearable despondency.

5. Maṅsö saṅ Bāyuputra praṇata ri suku saṅ Jānakī śīghra mojar,
   hé dèwī nya ṅhulun Māruti tuhu-tuhu yan dūta saṅ Rāmabhadra,
   tātā rakwān kinonkon Raghutanaya apan n-ton ikaṅ cihna makwèh,
   ndah mamwīta ṅhulun mājar-ajar ri mahārāja Rāmābhirāma.
   b. E nyā. d. B mājar-ajar i.

   Bāyuputra came forward respectfully [and knelt] at the feet of Jānakī and then spoke: 'O, my lady, I am Māruti, I am really the messenger of Rāmabhadra. Do not doubt that I am the messenger of Raghutanaya, as you can see by many evidence. Well, I must ask your leave to return to convey your message to the great king Rāmābhirāma [the handsome Rāma].'

6. Nā liṅ saṅ Bāyuputra krama lumaku mulih sāmpun amwīt anĕmbah,
   riṅ [ṅ] ākāśār mĕsat maṅlayaṅ atiśaya riṅ kādbhutātyanta riṅ göṅ,
   gambhīra krūrarūpogratara kadi gĕrĕh* riṅ laṅit ghora gĕntĕr,
   humyus taṅ bāyubajrèṅ gaganatala pĕpĕt déwatā kapwa kagyat.
   *ABCDE. c. K gĕrĕṅ.

   Thus said Bāyuputra, then he set off after making obeisance with folded hands. He flew up into the sky and assumed an amazing and enormous size. Excited and gruesome in appearance, he roared, rumbling like thunder, the thunderstorm was hissing and sizzling in the sky which was full of it. The deities were shocked.

7. Moḷah wwai niṅ tasik ghūrṇnitatara gumuruh dé nyaṅin saṅ Hanūmān,
   kagyat sèsī nikaṅ sāgara kadi ginugah nāga kolāhalāwū,
   luṅhā taṅ bāyu mādrĕs kayu-kayu ya katūb kampitékaṅ Mahéndra,
   sakwèh niṅ wānarāṅhèr kaburu kabarasat saṅśayé śatru śakti.

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The water of the seas splashed and dashed uproariously brought about by the wind following Hanūmān. The inhabitants of the seas were shocked, and the dragons were aroused, moving their bodies and uttering deafening noises. The wind blew hard, trees were uprooted, the mountain of Mahéndra was shaking. All the monkeys waiting there were in confusion, fearing the arrival of a mighty opponent.

8. Mèh prāptā saṅ Hanūmān pracalita ikanaṅ ryyak magöṅ kapwa mombak,
kontal tĕmpuh ta pāṅ niṅ kayu ri tĕpi rurū rāmya kĕmbaṅ nya sāśrī*,
lumrā riṅ bhūtalātap mrĕdu kadi ta tilām komalārūm nya mār mrik**,
darppékaṅ kinnarācumbana tĕka maguliṅ riṅ sĕkar ṅkān tĕkāṅlih.
*B. **B. b. A tĕmpu. ACDEK saśrī. c. ACDEK māmrik.

When Hanūmān was nearly there, the sea swelled and the waves grew heavy. They broke against the trees on the banks, which were then bereft of branches and beautiful flowers. The flowers fell to the ground in heaps, like a bed of flowers, soft, and fragrance was spreading everywhere. Excited the *kinnaras* came to make love on the flowers until they were exhausted.

9. Tat kāla nyan tĕka ṅkā ri kawĕkasan ikaṅ wānarāṅhèr kabèh nya,
maṅsö saṅ Jāmbawān Aṅgada milu ta siraṅ Nīla harṣān panuṅsuṅ,
lāwan sakwèh nikaṅ wré niyata sira huwus siddhakāryyéki liṅ nya,
tapwan mojar sira ndān guyu nira mamanis nā paṅawruh nikaṅ wray.

When he arrived at the place where he had left all the monkeys behind to wait [for him], Jāmbawān, Aṅgada and Nīla came to welcome him followed by all the other monkeys. 'Clearly he is successful' they said. He, Hanūmān, did not say anything, but he smiled nicely. That was how the monkeys came to know.

10. Sakwèh niṅ wré ya kapwomulat aṅiṅĕt-iṅĕt*cihna saṅ Bāyuputra,
n-ton taṅ taṅgwan tumaṅgö ri pupu nira nahan cihna niṅ sāmpun apraṅ,
ṅkāścharyyāmbĕk nikaṅ wré mututuṅ aṅujiwat n-ton ikaṅ cihna makwèh,
hāh saṅ śūrātidhīrèṅ lara sira umahābhūṣaṇékaṅ śarīra.
*ABE. a. C wraya. CDK aṅiṅĕt. b. A ta taṅgwan.

All the monkeys were looking closely at the evidence on Bāyuputra's body. They saw the arrow sticking in his thigh, which was the proof that he had been fighting. The monkeys were very excited about that, they gaped at the sight of so much evidence. 'Ah! Only a hero is capable of enduring the pain as he did it on purpose to decorate his body.

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11. Wèt niṅ gön parwwatāwān paḍa nira kaharan tambiṅékaṅ ḍaḍālwā,
rambut mākrĕp mapañjaṅ ya ta kaharan alas nā ṅ śirah yéka puñcak,
mwaṅ taṅgwan yékanolā kanin ira ya guhā dhātutulyékanaṅ rāh,
nā liṅ niṅ wré saharṣāmuji-muji ya wijah kapwa mojar magupyan.
b. C muñcak. c. ABCD yékanolah. d. C saharṣa muji-muji.

Because of his enormous size he can be regarded as a mountain, his breast is the slopes [of the mountain]. His long thick hair is the forest, his head is the peak. The arrow sticking in his body is a snake, his wounds the caves, and the blood the *dhātu* (red chalk)'. Thus said the monkeys happily, praising [him] aloud, talking together fervently.

12. Wèt nyān harṣékanaṅ wānarabala kaharan parśwa niṅ Mèru sāksāt,
molah mawyaṅ wulu nyān kadi kanakalatāñcala dé niṅ samīra,
nétra nyékān kĕḍap lwir sphaṭika kadi maṇik candrakāntātikānta,
saṅké tuṣṭi nya yan ton Pawanasuta humīs luh nya yékāmrĕta nya.
d. ABCDE maṅka yan tuṣṭikān ton.

Because they were excited, the monkeys could be likened to the slopes of the Méru-mountain, because the movement of their red hair was like the golden creepers, blowing in the wind. Their blinking eyes were like crystals of *candrakānta*-stones and other precious stones. Because of their delight at the sight of Hanūmān, they were in tears which was like the *amrĕta* (nectar).

13. Sāmpun maṅsĕ tikaṅ wré dadi mawara-warah saṅ Marutputra mojar,
dèwī Sītā kapaṅguh hana sira mahurip ṅkā ri Lĕṅkā tamolah,
nāhan liṅ saṅ Hanūmān makin agiraṅ ikaṅ wré ṇ-ḍĕṅö wrĕtta dèwī,
harṣa nyāgöṅ ya wrĕddhī* hati ya kadi tasik yar wĕtu ṅ pūrṇna candra.
*ABCDE. d. A yā. BDE yār. K wrĕddhi.

When the monkeys were assembled around him, Marutaputra told them the news, saying: 'Princess Sītā is found. She is alive and stays in Lĕṅkā,' thus he said. The monkeys were the more rejoiced when they heard the news about the princess. Their delight was really great. The swelling of their hearts [out of joy] was comparable to the swelling of the sea at full-moon.

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14. Krama kāla mulih ta saṅ Hanūmān,
kalawan wānarawīra śīghra luṅha,
tĕka riṅ giri Windhya kapwa harṣa,
mamaṅan wwa-wwahan iṅ [ṅ] alas wisāta.

Time passed. Hanūmān together with all the monkey heroes went home as speedy as possible. When they arrived at the mountain of Windhya, happily they eat fruit and had a rest for a while.

15. Sira saṅ Pawanātmajāta sūryya, ikanojar nira tulya téja sākṣāt,
atitībra unĕṅ bhaṭāra Rāma, ya tikā ghora pĕtĕṅ wiśīrṇna dé nya.

'Pawanātmaja is [like] the sun', so they said. 'He is like light. The severe love-sickness of Lord Rāma is the intense darkness that is destroyed by him.'

16. Atha śīghra ḍatĕṅ ta saṅ Hanūmān,
rikanaṅ parwwata Mālyawān ya māwān,
tĕmu saṅ nrĕpaputra Rāmadéwa,
kalawan Lakṣmaṇa lèn kapīndrarāja.
b. ABD ikanaṅ. ABCDE parbwata. ABD yā.

So Hanūmān soon arrived at the high mountain of Mālyawān and met prince Rāmadéwa together with Lakṣmaṇa and the king of the monkeys.

17. Makulit kayu kapwa śānta wéṣa, majāṭādhāra kulit liman sinaṇḍaṅ,
śuci sātwika satya riṅ samādhi, Narayāṇāṅśa siréka Wiṣṇu sākṣāt.
d. A Narayāṇātma.

They were wearing clothes of tree-bark and had a benign appearance. They had their hair plaited and carried an elephant hide over their shoulders. They appeared holy and truthful, regularly practicing *samādhi* (abstract meditation). They were the partial manifestations of Nārāyaṇa, who was in fact Wiṣṇu.

18. Umasö ta siraṅ Marutprasūta, ri sira śrī naranātha Rāmadéwa,
paripūrṇna sirāt apūrṇnacandra, saha cūḍāmaṇi cihna yéka winwat.

Marutprasūta, perfectly shining like full moon went forward towards king Rāmadéwa and handed over the crest-jewel.

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19. Umulat pwa naréndraputra Rāma, ikanaṅ ratna maṇik surat dulur nya,
kadi jīwa niraṅ priyā hiḍĕp ya, lumipur kūṅ nira māri śokacitta.

Prince Rāma saw, that together with the crest-jewel, there was a letter, which to him was like the soul of his wife, come to console his longing and to stop his sorrow.

20. Anilātmaja dūta sādhu dibya, sira cintāmaṇi mĕtwakĕn sakahyun,
Raghuputra nahan ta liṅ nirojar, muji saṅ Māruti māri yar makiṅkiṅ.
d. B pakiṅkiṅ.

'Anilātmaja is a good and excellent messenger. That crest-jewel could produce everything a person wishes,' thus spoke Raghuputra praising Māruti and he was no longer upset.

21. Atituṣṭa bhaṭāra Rāma yar katon, ikanaṅ réka surat naréndraputrī,
inalap ya inuṅkaban ya saśrī, waca taṅ réka tulis mawèh praharṣa.
b. ACD rikanaṅ. c. A yā. B śaśrī.

God Rāma was very happy to see the letter, with the beautiful handwriting of the princess, which he took out and opened. He read the letter, which gave him immeasurable pleasure.

22. Sĕmbah ni ṅhulun āryyaputra ya tĕké pādadwayanta prabhu,
nyékiṅ réka wacān uni nyaya iko cihna nyunĕṅ ni ṅhulun,
mwaṅ cūḍāmaṇi tulya ni ṅhulun iké maṅsö sumĕmbah kita,
nyāṅ simsim pakirim naréndra ya ikā sparśanta tékāk hiḍĕp.
d. AD syarṣan kitékan hiḍĕp. BE sparśan kitékān.

'My homage, O, prince, may come at your feet, my lord. Please read this letter, the contents of which are the expression of my longing, and the crest-jewel is like myself coming to you, to pay obeisance to you. To me, the ring you sent to me, is like your embraces.

23. Yak ton yāta makuṅ manahku maṅaraṅ bhrāntāpa tak ton kita,
hāh śrī bhūpati Rāmadéwa huniṅantékī taṅis ni ṅhulun,
mwaṅ bhaktiṅku magöṅ taman hana wanèh iniṣṭiṅku tan lèn kita,
aṅhiṅ saṅ prabhu nitya kéwala siwinkwé saptajanmāntara.
a. ACE tar. B yak ton yata. c. ABCD iṣṭiṅku. d. BCDE siwinkwī.

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'If I look at it, my heart is overcome by pangs of love and longing because I cannot see you. Please, my lord Rāmadéwa, listen to my lamentations, perceive my great devotion as I keep no-one else in my mind but you. Only my lord I would always serve in these following seven incarnations.

24. Ṅūnī tan karĕṅö huripta kalawan wrĕttanta tātan hana,
aṅhīṅ mātya taman wanèh aṅĕn-aṅĕn niṣkāryya tākun hana,
nāhan saṅ hyaṅ Apuy gunuṅ tasik asiṅ mārggā nikaṅ jīwita,
hīṅa nyān paṭulaṅ manahku malilaṅ niṣtrĕṣṇa wèt niṅ lara.

'Formerly when there was no news at all about you and your safety, I thought of nothing else than to die as I regarded my life as useless. Because of my sorrow, I did not care whether it was the fire or the rock or the sea which should be the means to terminate my life. My heart was determined, clear and freed from attachments.

25. Sakwèh niṅ marasĕṅ daṅū ya rinasan tātan hanékāṅrasé*,
kĕmbaṅ bāp hana riṅ taman taman ikā tāmbā nyunĕṅ ni ṅhulun,
sakwèh niṅ karĕṅö manohara lawan sakwèh nikaṅ srak marūm,
yékān wyartha hana nya nirguṇa kabèh wway tan pasuk riṅ gulū.
*BCD. a. AEK hanāṅrasé. c. C sakwé niṅ. nika.

'Everything that formerly was nice became tasteless. A garden full of flowers was not a cure for my longing. All that sounded sweet and everything that smelled good, were worthless and useless. Even water could not enter my throat.

26. Lāwan haywa naréndra mālara dahat wèhĕn wiśuddhāṅ manah,
sāmpun tāku wĕruh rikèṅ lara magöṅ niṣkāryya tātan padon,
sugyan dudwa kunĕṅ ikéṅaṅĕn-aṅĕn tan dadya dé saṅ prabhu,
nāhan hétu niké mataṅ nya kawarah swasthā jayā bhūpati.
c. ABDE ikaṅ aṅĕn-aṅĕn.

'Furthermore my lord, do not be too unhappy, banish sorrow from your heart. I have learnt that great affliction is useless and has no purpose at all. Perhaps these thoughts of mine are wrong and my lord does not agree with me. The reason that I say so is [to hope] that my lord be well and victorious.

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27. Lāwan haywa kataṅguhan kita rikā ta lwirta ṅūniṇ ḍaray,
kālantād winaraṅ naréndra mahulun kālih sukāmbĕk nira,
salwir niṅ upabhoga yogya ya pawèh tātan kuraṅ riṅ suka,
riṅ krīdhā wihikan kité sawinuwus riṅ kāmaśāstrottama.

'And please remember the time when you were young, when you were married to me by my father and our happiness together. We have enjoyed everything there is to enjoy completely. In amorous play you were skilful and you were versed in the contents of the best handbooks of love.

28. Riṅ Indrāṇi lawan Śacī tama tuwin tātan mapuṅguṅ kita,
ri pratyéka niké rasa nya ya kabèh sāmpun kita wruh rikā,
nāhan tèki dumèh manahku kalaran śīrṇnātĕñuh taṅ hati,
āpan tan hana lèn paḍanta rikanaṅ jñanādi lāwan guṇa.
c. ABCDE malaran. tĕñuhkwiṅ hāti. E śirṇnān. d. B paḍānta.

'You were also conversant with Indrāṇī's and Śacī's books and you knew the essential of each part of them. You knew them all. That is why my heart is suffering, broken and smashed in pieces, because there is no equal to you in high learning and virtues.

29. Ndan praptā ta* naréndra haywa masuwé pöṅ-pöṅ hurip ni ṅhulun,
yékiṅ Rāwaṇa mūrkka tan aṅĕn-aṅĕn dharmma mawerö yālupa,
haywopĕk maṅaṅĕn-aṅĕn baṣama tan siddhā sakāryya haji,
pöṅ-pöṅ śakti nikaṅ prawīra kapi sakwèh nyādbhutèṅ papraṅan.
*ABCDE. a. K praptā naréndra. b. ACDE tat r-aṅĕn-aṅĕn. B tanraṅĕn-aṅĕn. werö.

'Anyway please come, my lord, while I am still alive, do not be too long. Rāwaṇa is very bad, never thinking of *dharmma* (religious law), [he is] drunk and disregards everything. Do not grieve, do not think that you may not succeed in your plans. Make use of the power of all the heroes of the monkeys, as they are so wonderful in battle.

30. Yadyan prāpta naréndra ri ṅhulun apā tékīn anuṅ paṅguhĕn,
kasyāsihku hanèṅ musuh kapilaṅö hétu nya tag wruh huwus,
ṅhiṅ kiṅkiṅ pasajiṅku tan hana wanèh kālih putĕk niṅ hati,
lāwan luh juga timtimĕn nahan iké cihnā nyunĕṅ ni ṅhulun.

'If you come to me [later] what will you get. The sufference of my stay with the enemies which gives rise to endless perplexity. Only longing and grief are my offerings [to welcome you], and tears that could still be saved. Thus would be a token of my yearning.

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31. Tāmbĕh niṅ lumaré ṅhulun hulun asiṅ saṅkā nikèṅ wédanā,
hétu nyān mapasah pakonku ginawé saṅké ryyasihté ṅhulun,
yapwan paṅguha saṅ naréndra umuwah tan maṅkanātah maluy,
solah niṅ kahulun ṅhulun juga hulun yékā gĕgōnkun hulun.*
*ABCD. d. A hulun juga hulun. EK gĕgĕnku hulun.

'What torments me most is that I was the origin of all these misfortunes. The reason for our separation was because you wanted to fulfill my request, out of love for me. If we meet again, I will not act like that again. I will do everything a slave-girl should do, and I will behave as a slave-girl, because I am your slave.

32. Sāsiṅ sajña* naréndra yéka pituhun sojarta tak laṅghana,
nāhan prārthana ni ṅhulun taya wanèh saṅkā ri göṅ rĕṇa,
yapwan tan wulati ṅhulun apa kunĕṅ lıṅaṅkwa tag wruh huwus,
nā hétu nya tĕkā naréndra huwusĕn saṅkā ryyunĕṅ ni ṅhulun.
B. a. A yājña. ABCDE tat. c. BD wulatı. d. A wuhusĕn iṅ réka śokāṅ manah. B saṅka ryyunĕṅ.

'All that my lord orders will be done, all that my lord says will be obeyed. Thus is my predetermination because of my great joy, nothing else. If you do not look for me, I do not know what I should say. Therefore please come my lord, soon, because I am very lovelorn.'

33. Nāhan toni nikaṅ tulis dadi gupuy saṅ Rāmabhadrāmaca,
saṅké tībra nikaṅ lulut unĕṅ asih luh nityakāla n-tibā,
saṅké drĕs nikaṅ aśrupāta humilī tar wruh tibā nyèṅ tulis,
kagyat n-ton ya lĕbur taman wruh i wĕkas niṅ réka śokāṅ manah.
c. A maṅké drĕs. d. A yā.

Thus read the letter. Rāmabhadra was overcome by anguish, because of [his] great love, yearning and pity. His tears fell continuously, and because he did not know that they fell on the letter, he was surprised that the writings had gone. He became more despondent.

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34. Ai saṅ Māruti toh tuluṅ aku tasö saṅ Lakṣmaṇāri r wulat,
ndah tontonta ikèṅ tulis hana lĕbur makwèh surud tan katon,
hāh tag wruh aparan [n] uni nya ta kunĕṅ saṅké lara nyāk hiḍĕp,
dhū ndyātah karīkā kunĕṅ hamĕṅaniṅ rékān susuk riṅ hati.
a. B to. b. ABCDE iké. d. A suk.

'O, Māruti, look! Help me! My brother Lakṣmaṇa, come here, look! Look at the writing, it disappears, most is not legible. Ah! I cannot know what was further in the letter, because I am so sad. O, where is the rest of the letter? O, how sad'.

35. Nāhan liṅ naranātha yāwara-warah mājar ta saṅ Māruti,
sājñā śrī nrĕpati nda haywa kalaran wèh taṅ manah ménaka,
āpan sāmpun ikā* ujar nira kumon bhūpālakātah tĕkā,
aṅhiṅ déya lumakwa bhūpati huwus nāhan ta tāmbā nikā.
*AE. c. BCDK sāmpun punikā.

Thus spoke the king, lamenting. Māruti remarked: 'Well my lord, [I beg your mercy]. Do not be so distressed. Take it easy, because she has already asked my lord to come. What my lord should do is to depart as soon as possible. That is the answer [to the problem].'

36. Lāwan saṅ prabhu haywa képwan irikā ndyānuṅ dayā bhūpati,
āpan sāmpun awās naréndragharinī bhyaktāhurip niśchaya,
aṅhiṅ maṅkata saṅ prabhū marawaśèṅ sārajya Leṅkāpura,
liṅ saṅ Lakṣmaṇa tar wihaṅ nrĕpati yan tiṅhal ri saṅ Māruti.
b. B niścayā. c. A saṅ naréndra nirawaśèṅ. sarājya. d. ta wihaṅ.

'Besides, my lord does not need to feel heavy-hearted about this matter. What my lord should do, since it is now clear that the queen is without doubt alive, is to depart and to attack the whole country of Lĕṅkā', said Lakṣmaṇa. The king agreed and turned to Māruti.

37. I tĕlas nikanaṅ tulis winaca, inalap dé nira taṅ maṇik liniṅliṅ,
inaras ri pipī nirātiharṣa, pamawā nāṅ lara kūṅ lulut hiḍĕp ya.

After reading the letter he took the [crest] jewel and examined it closely. He held it against his cheeks with delight, as to him it seemed to bring [her] love and passion.

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38. Ri huwus nikanaṅ maṇik tinonton, kinudaṅ dé nira saṅ naréndraputra,
dadi mājar-ajar ta saṅ Hanūmān, ri siraṅ Rāma Kapīndra Lakṣmaṇātah.
a. A wuwus. d. B Lakṣmaṇatah.

After examining the [crest] jewel, the prince kissed it. Then Hanūmān spoke to prince Rāma, the king of the monkeys and prince Lakṣmaṇa.

39. Naranātha ikā musuhta siṅhā, pinakālas nya ikaṅ purī ri Lĕṅkā,
dayitā Janakātmajā hana ṅkā, sira tāpuy sakunaṅ-kunaṅ ya tālöṅ.

'My lord, your enemy is [like] a lion, and the forest is the city of Lĕṅkā. Queen Janakātmajā is there, she is [like] glowing fire at the size of a firefly.

40. Raghuputra kitāta bāyubājrā*,
umara ṅkāna dumamwanīkanaṅ wā,
dumilah pwa ṅ apuy makin ya wrĕddhi,
niyata ṅ siṅha gĕsĕṅ lawan alas nya.
*B. a. ACDEK bāyubajrā. b. AB dumĕmwanīkanaṅ.

'My lord Raghuputra, you are the thunderstorm, which blows that way to fan the fire, the flame flares up higher and higher. Certainly the lion will be burnt [to death] together with the forest.

41. Byasana nya lanā umañcana ṅ rāt,
sira saṅ Waiśrawaṇénadĕh nya miṅgat,
gawayan nira mās kinoṭi-koṭi,
ya ikānuṅ inalap nya tan paśéṣa.

'He has mistreated and endangered the world for a long time. He drove away Waiśrawaṇa and robbed him of his gold he kept, hundreds and hundreds of thousand [of weight]. Nothing was left.

42. Surasaṅgha lanā nanā ta dé nya, tamatan wruh riṅ iraṅ hilaṅ panonya,
mawĕrö wiparīta dé nikaṅ śrī, ika saṅ sajjanamārgga tan tinūt nya.

'The deities were always oppressed by him. He is shameless and has no respect [to others], because he is crazy and out of his mind [spoilt] by luxury, and does not follow the path of the good people.

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43. Tuwi rākṣasajanma duṣṭacitta, tinĕmu nyékaṅ inak makin ya darppa,
ikanāṅ upadéśa sèp ya riyya, ya mataṅ nyān pĕjahāta dé naréndra.

'Besides he has the mind of an evil demon. Once he finds prosperity, he becomes more and more avaricious. For him it is too late for good teachings. Therefore he will be slain by my lord.

44. Lawan sira śrī Janakātmajā makūṅ, rantĕn mahārāja wiyoga duhkita,
naréndra tātah hinaṅĕn-aṅen ira, lanānaṅis rin rahinèṅ kulĕm sira.

c. B naréndrātātah. C naréndra hatah hinaṅĕn-[n]aṅĕn nira.

'Furthermore princess Janakātmajā is [in the depths of] grief, my lady is despondent from separation. She thinks only of my lord, and weeps day and night.

45. Gĕlāna maṅlih mawĕnĕs sirākurū,
wulan rikaṅ krĕṣṇa paḍā nirèṅ kṣaya,
kunaṅ* kasor niṅ śaśiwimba dé nira,
ikā kalĕṅka nya ya jāti tan hilaṅ.

*BC. b. B ikaṅ. c. ADEK kunĕṅ.

'She is weak and feeble, pale and thin like the moon at the dark fortnight because of her sufferings. Yet the (face of the) moon is inferior to hers, because the moon's dark spots cannot disappear.

46. Sirār hana ṅkā kadi padma riṅ latĕk,
apan [n] ikoṅgwan* nira mūrkka tan maya,
ikā kasatyan nira śuddha nirmmala,
lanā hanèṅ citta ya kéśarā nira.

*C. b. ABDEK apan ikoṅgwan. c. ABC ikaṅ. d. ABC hané.

'She is there like a red lotus in mud, because mud (dirty places) is the place of filthy wicked people. Her loyalty, that she always keeps in mind, is the purity and spotlessness of [the lotus] pollen.'

47. Nahan ta liṅ saṅ Pawanātmajāwarah,
saharṣa tāmbĕk nira saṅ Raghūttama,
kadīnĕnŏ riṅ amrĕtékanaṅ hati,
ṇ-ḍĕṅŏ wuwus saṅ kapiwīra Māruti.

b. B Raghūttamā.

Thus spoke Pawanātmaja giving counsel. Prince Raghūttama regained his composure, as if his heart were sprinkled with nectar when he heard the words of the monkey-hero Māruti.

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48. Sĕḍĕṅ nya tapwan tĕka saṅ Marutsuta,
makiṅ kasātan mapanas manah nira,
tĕka pwa saṅ Māruti māri yāpanas,
kadi pwa yāwyādhi mamaṅgih oṣadha.
a. D tamwan. d. A mamaṅgi. ABCD ūṣadhi. E yawyādhi. oṣadhi.

When Marutsuta had not arrived yet, his heart seemed to have dried up increasingly affected by heat. On the arrival of Māruti the fever ceased, like a patient who had found a cure for his illness.

49. Mulat siré saṅ taruṇāryya Lakṣmaṇa,
ikāṅ abhiprāya makon umaṅkata,
kapīndra Sugrīwa wĕruh riṅ iṅgita,
r-atag [g] ikaṅ wré sahana nya maṅkata.
a. A sira. CDE sirā. b. C ikānaṅ.

With his eyes he gave a sign to the young prince Lakṣmaṇa to give the order to depart. The king of the monkeys saw the sign and he gave the order to all the monkeys to march off.

50. Madĕg ta saṅ Rāghawa mèh lumampaha,
madan tikaṅ wré maṅusuṅ-usuṅ masö,
parĕṅ umaṅkat umibĕr ta yān laku,
marĕp kidul prāpta sirèṅ Mahéndra ya.

Prince Rāghawa stood up, ready to go. The monkeys who were assigned to carry him prepared themselves and went forward. They set off together by air heading for the southern regions and arrived at the mountain of Mahéndra.

51. Gunuṅ magöṅ Mèru paḍa nya sāśrī*,
samīpa niṅ sāgara n-uṅgu sāra,
saké takut nyar kĕbĕkékanaṅ rāt,
mataṅ nya wèh tambakakĕn awak nya.
*D. a. ABCEK saśrī. b. CD n-uṅgu sara. c. BD nyār.

It was a great mountain equal to Méru in beauty, firmly located at the edge of the ocean. Because it was afraid that the world would be flooded [by the ocean], it made a dam with its body.

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52. Ikaṅ tasik jati wiśuddha yāhĕniṅ,
    saḍā tikaṅ wāh tĕka riyya tan lyab,
    na lwīr nyan ahyun rikanaṅ kadhīran,
    mataṅ nyan uṅgwī tĕpi niṅ samudra.

The sea was basically pure and clean. Again and again floods came into it, yet it did not overflow. Likewise it wanted that kind of steadfastness, and that was the reason that it stayed at the edge of the sea.

53. Dudug ri sor wit nya tĕkèṅ rasātala,
    mahoccha puñcak nya tĕkèṅ bhuwahpada,
    kadi pwa mahyun ḍumĕpāṅ jagattraya,
    mataṅ nya miṅsor salayā umiṇḍuhur.

Its roots reached down to the neatherworld, and its top was very high reaching to heaven. It was as if it wanted to span the threefold world, that was why it extended down as well as upwards.

54. Kanyā muḍā tulya nikaṅ nabhastala,
    kĕṇḍit nya naṅ wintaṅ akĕn maṇik tinū,
    ya téka kahyun ikanaṅ gunuṅ kunĕṅ,
    mataṅ nya māwān dumudug tĕkèṅ laṅit.

The firmament was like a young girl, her girdle was the stars like a string of pearls. That was what the mountain desired, and that was why it expanded upwards reaching the sky.

55. Kayu nya nānāwidha kapwa yānĕḍeṅ,
    matöb ya mĕṇḍuh* tumĕluṅ tĕkèṅ lĕmah,
    anéka ta wwah nya hanan tasak maḍam**,
    kadi ta pawwat ikanaṅ gunuṅ*** mawit.

*D. **ABCDE. ***ABCDE. b. AECEK mĕnduh. c. K tasak hanan maḍām. d. K nikaṅ gunuṅ.

The trees [on the mountain] were of great variety and were laden with fruit, their branches bowing low to the ground. Their fruit was also of various stages of ripeness, some were ripe and others just half ripe. It was as if the mountain held them up to offer fruit.

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56. Lawan sěkar nyojwala yāněděṅ kabèh,
rurū ya lumrā rikanaṅ lěmah marūm,
kadi pwa mahyun* humaḍaṅ ya saṅgrahā,
ḍatěṅ nira śrī nrěpaputra Rāghawa.
*A. a. B lāwan. c. BCDEK mahyas. ABCE humaḍā.

Also the flowers were in full bloom. They fell on the ground everywhere, smelling fragrant. It was as if they were standing ready to be presented on the arrival of prince Rāghawa.

57. Kadi pwa kéndran [n] ikanaṅ Mahéndra ya,
ri dé nyan akwèh kayu kalpawrěkṣa ya,
lawan maṇik yéka śilātalā nya ya,
dudū ṅ manuk kinnara jīwa-jīwa* ya.
*ACD. c. B śilatalā. d. BEK jiwa-jiwa.

The Mahendra was like the abode of god Indra, because there were so many wishing trees, its flat stones were precious stones, not to mention the *jīwa-jīwa* birds which were the *kinnaras* (fabulous being, half man half bird in heaven).

58. Těka pwa saṅ śrī Raghuputra riṅ gunuṅ,
mulat sirèṅ pārśwa saśobha rāmya ya,
jěněk sirār ton talagāhatur sěkar,
sěkar nya tuñjuṅ muka saṅ priyār hiḍěp.
c. A to. B sira ton.

When prince Raghuputra arrived at the mountain, he observed that the slopes were full of beautiful things. He was absorbed beholding a lake offering flowers. To him the lotuses were like the face of his beloved.

59. Samaṅkanékaṅ bhramara bhramanta ya,
maśabda n-ambuṅ sari niṅ saroruha,
kadi pwa saṅ śrī Janakātmajāṅliṅa,
manah niraṅ Rāma makin saharṣa ya.

At that moment a bee was wandering around, humming [sweetly] while kissing the pollen of the lotus. It was as if princess Jānakī were speaking [to him]. Rāma's heart was engulfed in great delight.

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60. Huwus marāryyan sira riṅ Mahéndra ya,
katon ikaṅ Rāwaṇarājya Lĕṅkā ya,
lawan [n] ikaṅ wré umulat kabèh nikā,
siraṅ Hanūmān tumudūhakĕn riya.

When he had rested for a while on the Mahéndra, the capital city of Rāwaṇa, Lĕṅkā came in sight. All the monkeys were looking at it, Hanūmān explained [what they saw] to them.

61. Atha ri huwus nya katon pura Lĕṅkā, kalawan ikaṅ bala wānarawīra, dadi tumurun sira riṅ giripārśwa, ri tĕpi nikaṅ jaladhi n-tĕka śīghra.

So when they had seen the city of Lĕṅkā, he went down the slopes of the mountain, followed by all the monkey-heroes and soon arrived at the beach of the sea.

62. Satĕka nirén tĕpi kapwa saharṣa, paḍa gumuruh ya maśabda gabhīra, mulat irikaṅ ryyak agöṅ giritulya, kadi ta ya māstuti saṅ Raghuputra.
d. A mastuti.

When he arrived at the beach he was in good spirit beholding the waves as high as mountains, their deep thundering sound as if praising Raghuputra.

63. Wĕrĕh aputih ya nirantara lumrā,
kadi ta ya puṣpa pamūrṣita niṅ ryyak,
alah agiraṅ ya tumon nrĕpaputra,
milaṅakĕnéka kalĕṅka nikaṅ rāt.
a. ABCDE nirāntara.

White foam was spreading everywhere like flowers offered by the waves. They were in great joy to see the prince [on the verge] of wiping out the impurities of the world.

64. Hana ta karaṅ ya katon i dalĕm wwai,
bahuwidha ratna maṇik ya isi nya,
atiśaya bhāswara mutya ya tan krah,
kadi ta ya pawwata niṅ jaladhi* n ton.
*ABCDE. b. A bawudha. d. K jalidhi.

Rocks were seen in the water containing all kinds of jewels and pearls. How radiant were the pearls in large amounts looking like an offering from the sea.

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65. Hana ta maṇik mahaṅan ya kumambaṅ,
 paḍa ya mabāṅ maṇibajra satéja,
 jwalita lumöṅ kĕna riṅ Rawiraśmi,
 kadi guyu niṅ jaladhi n tĕka maṅliṅ.
 c. D Rawiraśmı.

Light pearls were floating [on the water], red of colour like brilliant pearls and diamonds, shining and glowing hit by the rays of the sun resembling the smile of the sea, coming near to speak.

66. Hana ta gunuṅ ri tĕṅah nikanaṅ wwai,
 pinakawatu nya maṇik śaśikānta,
 wuhaya ulā ya umuṅgwi guhā nya,
 kadi kumĕmit [t] ikanaṅ maṇiratna.
 c. B ula yā. D gawā nya.

There was a mountain in the ocean with *candrakānta*-stones as rocks. Crocodiles and snakes were living in its caves, as if they were guarding the jewels and pearls.

67. Hyu pĕñu kakap kadiwas hana baṅlus, himi-himi tan papasah saparanya,
 kadi ta ya mèdi ri siraṅ Raghuputra, hati nira mogha kataṅguhan onĕṅ.

There were sharks, turtles, basses, *kadiwas* and *baṅlus*-fish [in the ocean]. The *himi-himi* were never separated wherever they went, as if they were taunting prince Raghuputra, whose heart suddenly was inflicted by pangs of love.

68. Satata mara ṅ ryyak agöṅ ya tumĕmpuh,
 karaṅ aruhur kakĕbĕk ta ya dé nya,
 kadi anumoda ya téka kakiṅan,
 dinakara raśmi dumèh ya kasātan.
 c. B kadi ya. D tĕkéka. d. AC kasatan. B kaśat.

Continuously, great breakers were splashing on the huge rocks which were submerged by them, as if they had pity upon them, as they were dried up by the rays of the sun.

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69. Jaladhi kadi pwa gunuṅ Himawān ta,
sahana nikaṅ ryyak agöṅ śikara nya,
tuwi paḍa kapwa nidhāna nikaṅ śrī,
paḍa ta mawidruma kapwa manāga.
c. ABCDE widhāna.

The ocean was like the mountain of Himawān. All the great waves were the peaks. And both of them were the sources of wealth. They both had trees and dragons.

70. Ikana hayu nya lĕwih ya samaṅkā, ri hayu nikaṅ suraloka kasoran,
surapada candra dumèh ya satéja, jaladhi taman pawulan ya sakānti.
d. ABCDE sakāntĕn.

At that moment its beauty was fabulous, the beauty of heaven was inferior [to it]. In heaven it was light because of the moon. The sea even without the moon was radiant.

71. Kulagiri nāga sadiggaja bhūmi, tuwi ya dhināraṇa dé niṅ udan wān,
pralaya warāha masor ta ya dé nya, śaraṇa nikaṅ prĕthiwī ta ya ṅūni.
b. D udanwan. d. B juga.

The mountain range was like a *nāga*, the earth like the elephants of the quarters, but they were borne by the sea. The boar of doom, the protector of earth in former times was inferior to [the sea].

72. Hana ta ya* parwwata muṅgwi tĕpi nya,
paḍa ta ruhur nya kalih ya sumaṇḍiṅ,
sama-sama göṅ nya wĕlu nya ya sampat,
kadi susu niṅ prĕthiwī juga buntĕr.
*ABCDE. a. K ta parwwata.

There were two mountains standing at its coast, they were equally high standing side by side they were of equal size and their perfectly rounded form was like the bosom of the goddess Earth.

73. Ri sĕla-sĕlā nya hawan [n] ikanaṅ wwai,
kadi ta saput ni susu nya kaluṅsur,
tĕka ikanaṅ ryyak agöṅ ya tumĕmpuh,
kadi ta mañumbana darppa sakāma.
c. ABE tumampuh. CD tumāmpuh. d. AB sakamī. CDE dakāmī. B. mañumbanā.

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In between there was a river which looked like the breastband slipping off. A big wave came splashing on it. It was as if [the sea] were embracing it passionately.

74. I tĕka niraṅ Raghuputra marāryyan,
kadi ta tasik sira śuddha alaṅghya,
guṇa nira kādbhuta yékana ratna,
tuwi śuciśīla sudhīra gabhīra.

Raghuputra came there to have a rest. He looked like the sea, pure and unsurpassable. His fabulous virtues were the jewels [of the sea], his pure conduct and determination were comparable to the depth [of the sea].

75. Hana maḍĕmit salĕṅĕn* [n] ikanaṅ ryyak,
hana ya magöṅ kadi parwwāta māwān,
pasili-silih nikanaṅ suka-duhka,
winarahakĕnya kadi pwa mataṅguh.
*ACDE. a. BK pĕlĕṅĕn. yyak. b. ADE parbwata.

There were little waves the size of an arm, and there were also big ones the size of a high mountain. It was the continuous alteration of happiness and sorrow which was symbolized by the [size of the] waves.

76. Ndan ika manah nira tan mari monĕṅ,
makin aṅalah dayitā ya paranya,
Madana ah-o wihikan [n] umanah ṅ waṅ,
priyawirahālara mūrcchita dé nya.
b. B mara nya.

But his heart did not cease to yearn, his mind strayed in the direction of his wife. 'O, Madana [god of Love]! Ah! How skilled is he in wounding, to the point of unconsciousness, people living separated from their beloved.

77. Kusuma panah nira komala yāpĕs, tuwi taya tan paṅanī hati sūkṣma,
katham api kāmaturan hati saṅ śrī, Raghusuta mogha tĕñuh alah onĕṅ.

His arrows are soft and weak. Though they do not injure the heart and soul of people, they overwhelmed prince Raghusuta with pangs of love, so that his heart suddenly seemed to dissolve and became very much afflicted.

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78. Pawana mirir ya malon tuwi mātīs, pinaka-apuy nira saṅ hyaṅ Anaṅga,
atiśaya kādbuta dé nya manunwi, hati nira saṅ wirahālara dé nya.
a. AD mātis. B alon. matis. c. B manunwī.

The wind was blowing softly and cool. It was like the fire of Anaṅga (the bodyless, name of the god of Love) burning the heart of people separated from their beloved in a very amazing way, so that those affected felt immensely heartsick.

79. Atha sumurup ta bhaṭāra Wiwaśwān, wĕṅi ya huwus daśadéśa pĕtĕṅ ya,
ikana unĕṅ nira maṅkin atambĕh, umilu pĕtĕṅ ta manah nira dé nya.
c. B ātambĕh.

Thereupon the Sun (god) set. It was evening, the ten directions were dark. Rāma's despondency was increasing and his heart plunged into darkness too.

80. Taya ta winodhana* niṅ hati mopĕk, kadi ta pinañjara citta nirākūṅ,
inaṅĕn-aṅĕn [n] ira riṅ wĕṅi tan lèn, Janakasutā sira nītya** cinitta.
*S. **A. a. ABDE kaya. ABDK winodana. CE winoḍana. d. BCDEK nitya.

Nothing could console his distressed heart, his mind was as if enclosed by yearning. At night it was only Janakasutā who was in his mind all the time.

81. Mĕtu ta bhaṭāra Śaśāṅka satéja, riṅ udaya parwwata bhāswara rāmya,
kadi anumoda tumon sira mopĕk, suluh ikanaṅ daśadéśa ya māwā.
b. ABDE parbwata. d. A ya māwa. B mawa. C yāmāwa.

The Moon (god) came up gloriously on the eastern mountainwith radiance and beauty, as if he wanted to comfort [Rāma] when he saw him mourning. He illuminated the ten cardinal points brightly.

82. Atha wa parārtha kunĕṅ sira riṅ rāt, kalĕbur ikaṅ pĕtĕṅ arddha gĕlāna,
ya ta watĕkĕn nira wèhĕn anona, prakrĕti saṅ āryya parārtha rikèṅ rāt.

Or [perhaps] he was just generous to the world, which was very sad, as it was overcome by darkness. [The moon] wanted to abolish that, so that everything could be seen. That is the conduct of a good man who has the weal of other people in mind.

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83. Kusuma parĕṅ sumĕkar ya saśobha, lawan ikanaṅ daśadéśa ya sāśrī*,
kadi taruṇī huwus ahyas anuṅsuṅ, ri tĕka nikaṅ siniwi nya manambaṅ.
*D. b. ABCEK saśrī. B ikaṅ.

The flowers were in full bloom simultaneously, and the ten cardinal points were beautiful like young ladies, well-dressed and groomed welcoming their husband with a song.

84. Dadi mapasah malayū ṅ pĕtĕṅ amrih,
sumusup i sor nikanaṅ kayu mārĕṇĕb,
ri sĕla-sĕlā nikanaṅ watu n-uṅgu,
kadi matakut ri bhaṭāra Śaśāṅka.
d. B Śaśaṅka.

Thereupon darkness disappeared, fleeing away and trying to penetrate underneath shady trees, and staying between rocks, as if it were afraid of the Moon (god).

85. Atha umulat sira saṅ Raghuputra, umiṅĕt-iṅĕt rikanaṅ śaśiwimba,
kadi wulaṅun sira mogha wimoha, r-ujari ta saṅ ari Lakṣmaṇa śīghra.
c. AD tamowa. BCE tamoha.

Then prince Raghuputra lifted up his eyes and looked at the moon (god) closely. He seemed confused and bewildered, then spoke to his younger brother Lakṣmaṇa.

86. Aparan ikāri tinonku satéja, ya kunaṅ ikāyudha saṅ hyaṅ Anaṅga,
kadi warayaṅ maputih ya malaṇḍĕp, priyawirahāturа murcchita dé nya.
a. A tinonku téja. d. ACD priyawirahātara. BE priyawairahatara.

'What is that, that is shining so brightly? Is that the weapon of Anaṅga? It looks like an arrow white and sharp, those separated from their beloved will be slain by it.

87. Athawa kilat lumarap ta kunaṅ ya, ikana manahku apūrwwa tumon ya,
gagana ya māwa taman hana mégha, katham api nitya kilat nya tinonku.
c. D...na ya māwa. d. B tumonku.

'Or is it lightning flashing. I have never seen that. The sky is clear with no cloud at all, yet I see lightning all the time.'

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88. Nā liṅ saṅ Raghutanayān wimoha citta,
tātar niśchaya rikanaṅ śaśāṅkawimba,
wèt niṅ kāmaśara mawèh wiyoga riṅ [ṅ] waṅ,
moghékaṅ hati wulaṅun kadi pwa médan.
b. ABCD tatan. d. D. ...ati wulaṅun.

Thus said Raghutanaya in bewilderment. He could not believe that it was the moon, because the arrows of Love had caused distress to people, his heart would be confused as if he was crazy.

89. Glānosah hati balisah manah nironĕṅ,
tar nidrā tuwin ikanaṅ kulĕm mataṅhi,
maṅruṅkuk sira masamparan saśoka,
Sītātah satata taman kalĕṅ cinitta.
a. D...hati balisah. b. C kulöm. D ..win ikanaṅ kulöm. c. AD maruṅkuk.

He sadly moaned, his heart overcome by pangs of love was restless. He could not sleep, at night he remained awake. He sat with his head bent very low, burdened by sorrow and his arms crossed in front of his breast. Only Sītā was in his mind, all alone, all the time.

90. Tat kālān Madanaśarān wibhūta monĕṅ,
dé saṅ hyaṅ wulan agawé larèṅ wiyoga,
prajñā saṅ ari taruṇāryya Lakṣmaṇojar,
gambhīra swara nira yar masō mataṅguh.

While he was suffering from pangs of love caused by the arrows of Madana, through the moon which caused him grief from separation, his clever younger brother Laksmana came to his side and with his deep voice addressed him, saying:

91. Hé wīrottama Raghuputra haywa monĕṅ,
tan yuktīka śaraṇa niṅ jagat pramāda,
apan tan hana hinarĕp-harĕp wanèhan,
prastāwan hilaṅan ikā kalĕṅka niṅ rāt.
d. BE ikaṅ kalĕṅkā.

'Well excellent hero Raghuputra, do not grieve so. It is not proper that the protector of the world should be negligent, because there is no one else upon whom they could set their hope, concerning the elimination of the impurities of the world.

XI

92. Mwāṅ sămpun pinuji nikaṅ jagat sudhīra,
yan* piṇḍā inuyut-uyūtakĕnta yèṅ rāt,
wruh pwa ṅ rāt rika saguṇanta dhīrajāti,
byaktékaṅ** salahasa dènta yat saśoka.
*ABCDE. **D. b. K tan. C hinuyut-uyūtakĕnta. c. D pwā ṅ. d. ABCEK byaktékan.

'Besides you are praised by the world as courageous. If you are not as they believe [you] to be you will destroy the world, because they know your faculties and audacity. Clearly you will disappoint them, if you remain forlorn.

93. Tan saṅkèṅ guragaḍa ta ṅhulun mataṅguh,
lāwan tan hana kakuraṅta riṅ wiwéka,
solahtāṅĕn-aṅĕn atah pūrwwaka nya,
tan yogyāt wara-warahĕn [n] apan huwus wruh.
c. ABCE atah ya pūrwwaka nya. D atah ya purwakā nya.

'It is not out of insolence that I talk to you like this. Besides, you are not lacking in perception. Remember what you have done in the past. It is not fitting [that I] remind you, because you know it.

94. Kabwat nyan nipuṇa rikaṅ wiwéka yukti,
ndan mĕṅgĕp ṅhulun awarah kitèṅ kalīṅa,
trĕṣṇāsih ya juga makon mataṅguhātah,
hétu nyāk pawara-warah* tatan sakèṅ wruh.
*B. a. B nyā. b. D kaliṅan. d. ACDEK pawarah warah.

'Even though you are truly of keen perception, yet I pretend to tell you what to do. It is my love and affection that urge me to address you. That is why I talk like this, not because I know better.'

95. Nā liṅ saṅ Lakṣmaṇa maṅudhāni, tuṣṭāmbĕk* saṅ nrĕpasuta Rāma,
mārir monĕṅ dadi sira nidrā, roṇḍon anwam ya ta pinakolĕs.
*BCD. b. AEK trĕṣṇāmbĕk.

Thus were the words of Lakṣmaṇa which brought him to consciousness. Prince Rāma regained his composure and was no longer despondent. Then he went to bed, with young leaves as cover.

XI

96. Sakwèh niṅ wānarabala jāgra, yatnātuṅgu pinakasurākṣa,
sаṅ Sugrīwāmĕdĕli sumaṇḍiṅ, maṅkin nidrā Raghusuta tuṣṭa.
c. A Sugrīwāmĕdili. D...Sugrīwā...

All the monkey soldiers were on guard. They were good sentinels, keeping guard with caution. Sugrīwa was sitting on his side, massaging him. Raghusuta reposed quietly.

DWĀDAŚAMAS SARGGAH

CHAPTER XII

1. Sāmpun luṅhā ṅ wēṅi sumurup hyaṅ Candra,
 mèh mētwa ṅ wé dadi sumēkar taṅ tuñjuṅ,
 mārin sāśrī* kumuda kucup** rūkṣālūm,
 tan lèn yar ton hayu nikanaṅ padmārūm.
 *ABD. **ABCDE. b. A wé...di. c. CEK saśrī. K kucus. d. D...ya ton.

 Night passed. The moon had set. It was almost sunrise, the dry lotuses opened their corollas. The night lotuses were closing up, withered and dry and did no longer look pretty, for the only reason that they beheld the beauty and fragrance of the *padma* (day lotus).

2. Lāwan wintaṅ milu sumurup sakwèh nya,
 saṅ hyaṅ Candrékana dinulur nyāṅulwan,
 wadwā māsih milu saparan saṅ swāmī,
 nā tulya nyān milu sumurup riṅ candra.
 a. D...wan. b. D candrakana. c. D swāmi.

 Also all the stars went along, following the Moon (god), to visit the western regions. Loving attendants following their masters, that was their equal in going along with the moon.

3. Ṅkāné Lēṅkā mawuṅu ta sakwèh niṅ strī,
 moré molēm salah aṅēlih makrīḍā,
 saṅ hyaṅ Candrāwēdi malayū mūr méraṅ,
 saṅka yan sor hayu nira dé nīkaṅ strī.
 a. A mahuṅu. d. B nīka.

 There in Lēṅkā all the womenfolk woke up. Their hair was loose, their look sleepy, still laying [in bed], [as they were still] tired from love-making. The Moon (god) had run away and disappeared, as he was afraid that he would be inferior to the women in beauty.

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4. Mèh prāptā pwa ṅ rahina sadarppa ṅ kāmī,
   kapwāmĕṅpöṅ wĕṅi ya wijah yātaṅhi,
   masnéhācumbana* ya sĕḍĕṅ göṅ rāga,
   saktèṅ krīḍātiśaya bĕtah saṅgama.
   *ABCDE. c. K masnéhālĕmbana.

As the day broke, the lover was aroused again. He woke up noisily to make use of the [last moments of the] night, to make love and to embrace [his wife], as they loved each other very much. They both were fond of amorous play and were very skilled in sex.

5. Glānékaṅ strī guragaḍa mĕṅgĕp mélik,
   ṅūni n sinyaṅ umalĕk umuṅkur héwa,
   saṅkā yan mèh rahina umaṅsö yāṅol,
   tātan méraṅ mawĕdi ya sèpèṅ kāla.
   b. D sinyāṅ. c. BCDE masö.

The wife was upset and angry, pretending not to go along. When her husband woke her up, she resented, and turned her back on him, feeling annoyed. But because it was almost morning, [her husband] pushed himself forward and embraced her shamelessly, as he was afraid that time would run out.

6. Nda tan aṅgā ṅ taruṇa kinol tan paṅliṅ,
   héwāmbĕk nyān salahasa ṅūni n pasyaṅ,
   āśā taṅ strī maṅisĕk-isĕk yomuṅkur,
   kāmī māsih dadi humarĕp harṣāṅol.
   a. BC tan aṅgā tarūna.

The wife played the hard way, though embraced, she did not say anything. She was disappointed and upset when she was roused from sleep. She sobbed sadly, still turning her back. The loving husband turned her to him and embraced her passionately.

7. Tat kāla nyan patĕmu maluy kapwāṅliṅ,
   wèt niṅ harṣābhinawa rasāmbĕk nyāhyun,
   tuṣṭāmuktī rasa suka niṅ makrīḍā,
   sāt kārā* mūrcchita muririṅ rambut nya.
   *AB. a. D nyān. d. CD sat kārā. K sīt kārī.

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When they were laying face to face they were reconciled, because their desire was aroused once more. Happily they enjoyed the feeling and delight of sexual intercourse. When it came to an end, they [almost] swooned away, their body hair stood erect.

8. Tātan polah paḍa kumĕtĕr sandhi nya,
umrĕm* mamrĕk susu ya makas kapwāhrit.
tan wruh riṅ rāt paḍa wiparītān mūrcchā,
uśwāsādrĕs drawa hariṅĕt nyèṅ bāhu.
*D. b. ABCEK umrĕk. D māmrĕk.

They stopped moving, their limbs trembled, their eyes closed. The husband was fondling the bosoms of his wife, which were hard and stiff. They were unaware of their surroundings, they were as if in a state of unconsciousness. Sweat was pouring out, wetting their bodies.

9. Sāmpun mūrcchān pawuṅu ya mosah maṅlih,
képwan yāpèt rasa suka niṅ makriḍā,
tātan byaktān rinasa-rasan* riṅ citta,
atyantālit hana riṅ awak tan pāwak.
*ABCDE. a. A pahuṅu. b. A képwān. c. K rinasanan.

After they gained consciousness, they opened their eyes and groaned from exhaustion. They were unable to understand the delight of sexual union. It did not dawn on them when they pondered upon it. It is very subtle, one can feel it, but cannot grasp it.

10. Saṅ hyaṅ Kāmātiśaya dahat kaścharyyan,
lumrā riṅ rāt baśa sira rin trailokya,
māyārūpādbhuta gumawé hyun niṅ waṅ,
ndā tan pāwak hana ri manah niṅ kāmī.
a. B Kāmātiśayā.

The god of Love, Kāma [can feel] very satisfied, everywhere in the three-fold world he is the most powerful one. His appearance is amazing, it is illusory. He creates desire in men, although he has no form, but he exists in the hearts of lovers.

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11. Yan* wruh ri lwir nikanaṅ inak riṅ mūrcchā,
    yan yékānuṅ parama sumuktèṅ yoga,
    yékā lwir niṅ mati ta kunaṅ liṅ niṅ rāt,
    hāh hyāṅ Kāmāsama-sama riṅ durgrāhya.
    *S. a. ABCEK tan. D tag. b. BCDE yān.

    If one can comprehend the feeling of pleasure in *mūrccha* (the state of unconsciousness after orgasm), then he is the outstanding person who can enjoy *yoga* (union with God); that feeling is like the feeling of death in progress, so people say. Ah, god Kāma is most incomprehensible, beyond compare.

12. Nāhan liṅ nyān udhani ta mārin mūrcchā,
    maṅkin darppèṅ* surasa** sukākol-kolan,
    pinrĕk-mamrĕk maṅarĕki wèt niṅ harṣa,
    ndā tan purṇnāhĕla-hĕla tah riṅ dwadwal.
    *ABDE. **ABCDE. b. CK darppé. K surata. d. A ta. D dwal-dwal.

    Thus said those who know. After *mūrccha*, they are more addicted to the fine taste and delight of embracing stroking and kissing each other, out of pleasure, but which is quite different from the craving to food.

13. Lāwan kanyā wahu winaraṅ tat kāla,
    yéka glānāwĕdi rumaras citta nya,
    méraṅ yan ton muka nikanaṅ* swāmī nya,
    dé niṅ pañjut sawĕṅi lanā téja nya.
    *D. a. A wawu. c. ABCEK nikana. B swami nyā.

    And a girl who is just married, at moments like these, is anxious and afraid, her mind apprehensive. She is shy before her husband, because the light must burn all night.

14. Sinyaṅ muṅgwiṅ śayana tan aṅgā yāṅdoh,
    wèt nyān méraṅ kĕtĕ-kĕtĕgĕn tan pojar,
    magyā tékaṅ wara taruṇāṅdon taṅ strī,
    maṅriṅriṅ yāmujuki maṅol yāṅarĕki.
    b. B nyā. c. A māgya. taruṇār don. B t-wara. d. ABD māriṅriṅ.

    When she is asked to come to bed she refuses and goes away because she is shy, her heart beats faster, she cannot talk. The husband is too hasty and comes to her, persuading her with sweet words, while embracing and kissing her.

XII

15. Sāmpun yāṅol dinudutakĕnya ṅ kanyā,
    wèt nyān magyā baśa lumukar kèn-kènya,
    glāna ṅ kanyā kinayuhakĕn saṅ swāmī,
    mamṛih mundur manulak umuṅkur héwa.

    After they pet and court, the husband pulls the girl to him, as he is excited and hurries to take her clothes off. The girl is upset when treated like that by her husband, she tries to step back, pushing her husband away, and turns her back in disgust.

16. Harṣa ṅ* kāmī tuwi tinulak bāhu nya,
    kahyunyātah tuwi sa-ulah niṅ kanyā,
    maṅkin yāmrih maṅayuhakĕn wèt nyāsih,
    glāna ṅ strī tan tahu pinĕkul yāṅgarĕmus.
    *E. a. ABCDK harṣa kāmī. c. B malayuhakĕn.

    But the husband is happy, though he is pushed away on the chest. He is happy about all the conduct of his wife. Out of desire he tries all the more to pull her to him. The wife is upset, because she has never been hugged before and scratches him.

17. Sāmpunyār wruh ri pakĕna nīkāṅ swāmī,
    moghāmbĕk nyān kĕna riṅ asih lāwan hyun,
    ndā tan kaya n* wahu-wahu tan darppātah,
    āpan méraṅ taku-takut iṅ saṅgāma.
    *ABDE. c. C nda tanékā yan. K ndā saṅka yan.

    Later when she [already] knows the intention of her husband, her heart is overwhelmed by love and passion. [She is] not like she was before, as if she did not like it, because she was shy and afraid of sex.

18. Tapwan trĕpta ṅ taruṇa maluy yānantwa,
    ndan maṅsö* taṅ wara taruṇī tan paṅliṅ,
    tan wruh ri ṅhèl titihi pupū nya ṅ kanyā,
    pūrwwāmbĕk nyan wahu-wahu maṅkin dāghā**.
    *ABCDE. **BDE. b. K maṅsĕg. d. A dagha. CK dāgha.

    The husband is not yet satisfied and asks for more, then moves forward but his wife does not respond. Without caring about his exhaustion, he presses himself against the thighs of the wife, his desire is back even more than before.

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19. Mĕṅgĕp mélik ṅ anakĕbi maṅkin mundur,
    śabda* nyéṅas maṅilagakĕn rāmyārūm,
    lawan lwir nyān umulat alök maṅdé hyun,
    jātī kanyā kadi ta ya tuhwā méṅā.
    *AE. **ADE. b. BCDK śabdya. d. BCK jāti. B tuhā.

    The wife pretends to dislike it and moves back. Her voice is averse as if refusing, but sounds nice and sweet and also her unfriendly look incites her husband more and more. It is the nature of a woman to act as if she really does not like it.

20. Wruh pwa ṅ kāmī parama widagdhèṅ krīḍā,
    cĕṭṭèṅ céṣṭāmuhara sarāgèṅ kanyā,
    tāmolī cumbananaka murcchākalpa,
    salwir niṅ strī* madanawilāsābhyāsa.
    *ABCDE. c. ABDE kama. d. K strī salwir niṅ.

    But the husband who is skilled and experienced in love play knows that. He knows every move which brings about passion in a girl. He applies *cumbananaka* (caresses with scratches) which enable them to attain orgasm. Every kind of woman is coquet in the performance of sexual love.

21. Mèh wwaluṅ tabĕha riṅ sakatambay, téja saṅ hyaṅ Aruṇojwala mabhrā,
    ṅkāna riṅ udaya-parwwata sāśrī*, tulya rāga nikanaṅ warakāmī.
    *ABDE. c. ABDE parbwata. K saśrī.

    It was almost eight o'clock in the morning. The sun shone brightly, there above the beautiful mountains on the eastern regions, as marvellous as the passion of a ravishing girl.

22. Na ṅ nabhastala kadi pwa ya kĕmbaṅ, rukṣa yan taya bhaṭāra śaśaṅka,
    sūryya raśmi kadi mitra mataṅguh, māwa taṅ gagana māri makiṅkiṅ.
    a. A nā ṅ.

    Now the sky was like a flower, pale because the Moon (god) was no longer there. The rays of the sun were like friends consoling her not to grieve, while shining in the sky.

23. Kanyakā mrĕdu manojña surūpā*. bwat haji nya maṅiduṅ saha wīṇā.
    somya suswara sarāga kiduṅ nya, sāwadāna tuwi maṅgalagīta.
    *B. a. ACDEK surūpa. b. A winna. c. A sasarāga. B sarāgā.

XII

A lady, beautiful, attractive and endowed with a fine voice, whose duty in the court was to sing accompanied with a lute, sang absorbingly a romantic tune, beginning with the opening song, with her soft and sweet voice.

24. Jāgra taṅ taruṇa kapwa ya kagyat,
sakṣaṇa ṅ wĕṅi hiḍĕp nya ya mèṅgal,
āpa tar warĕg asaṅga sĕḍĕṅ hyun,
darppa riṅ wiṣaya bhoga sarāga.
b. ABD sākṣanā. c. ABC asĕga. D awasta.

Her husband woke up with a start. He thought that the night had been very short, just a second, because he was not yet satiated with dalliance, and was still desirous for sensual pleasures and especially to delight in sexual intercourse.

25. Candratulya nikanaṅ taruṇāṅol, nā taṅanya malurus ya satéja,
candrakanta paḍa niṅ warakanyā, yan kinol drawa humis hariṅĕt nya.*
*ABCDE. K misses out the stanza entirely.

The husband was like the moon, his arms were straight and shining when embracing his wife who was like the moonstone, wet from sweat as she was embraced.

26. Mwan hanéki taruṇārddha sutrĕṣṇa, riṅ turū ya ta turuṅ kaharĕp nya,
wèt nya māwa ikanaṅ daśadéśa, glāna yan [n] Aruṇa sih sakatambé.
a. ABCDE satrĕṣna. d. BE taruṇāsih.

And there was another young husband, an ardent lover, who had not had the time to sleep yet. Because it was light everywhere, he was disappointed with the sun which came up so early in the morning.

27. Tan wĕnaṅ ya marihāra manah nya, tātan éraṅ umaluy ta ya muṅgah,
mĕṅgĕp orĕm umasö ya sumaṇḍiṅ, taṅ hanénaka gawé nya wanèhan.
a. A marih-arih. BE marihari. C marihāri. b. D muṅguh. c. B umasih.

He could not restrain his desire, shamelessly he went to bed pretending to be sick and moved forward beside his wife and there was nothing else he did that was not in pursuit of pleasure.

XII

28. Anganā huwus asangama yānlih, sāk apus ni gĕlunanya ya moré,
rāmya komala muka nya ya somya, mankanékana wulat nya ya molĕm.

After the union the wife was tired, her hairknot was undone and her hair loose, but her face resembled the moon, beautiful and soft. Likewise were her glances, tender and loving.

29. Mwan hanéki taruṇī mapadohan, tar pahī lawan ikan sapaturwan,
jāgra rin wĕni nahan ta paḍa nya, ndan dudū pi ta dumèh* ya matanhya.
*D. d. ABCEK tan umèh.

Then there was a young woman who was left behind by her husband who went to guard [at the palace]. She did not go to bed either, just like her husband, but the reason for her watch at night was different.

30. Strī saharṣa masiwo ya sĕḍĕn hyun,
tar warĕg arĕki san siniwi nya,
yan turun dadi kĕkĕl taruṇī lèn,
n-toñ cĕlĕk nya rumakĕt ri hirun nya.
b. ABCDE tan wawarĕnö i san siniwi nya. d. B rumagĕt rin.

The wives [of the men on guard] were happily playing with each other. In the ban of passion they imagined they were kissing their husbands [instead of each other]. When they woke up in the morning the other women laughed at them, when they saw collyrium attached to their noses.

31. Kāminī ya marahup ta ya mahyas, jāti somya mamanis pamata nya,
hinyasañ cinĕlĕkan pwa ya* dé nya, toh guṇa nya upakāra jugāhyas**.
*ACDE. **ADE. c. BK pwa dé nya. d. B juga tāhyas. CK juga hyas.

The young wife washed her face and made herself up. Innately her eyes were tender-looking, she dressed them up with collyrium. Indeed she was very good at make-up and dressing.

32. Nitya tékana tutuk nya sugandha, tan bināsita tuwi n satata mrik,
ndah wijah mamukawāsa gawé nya, mépu méñjuh awajik-wajikan ya.
b. A satata r mamrik. d. AC héñjuh. BDE éñjuh.

Her mouth smelled always fragrant, even when she did not chew betel [it was fragrant all the time]. Then happily she powdered her face, while making faces of shyness [by biting the lower lip], of disdain [by moving forward the lower lip], of love [by putting forward both lips as in a kiss].

XII

33. Maṅkana ṅ taruṇa kapwa ya mahyas,
rāmya warṇna wĕḍihanya sugandha,
bhāswarékana muka nya satéja,
cihna niṅ wahu huwus rumahasya.

Likewise the young husband dressed himself. The colour of his fragrant smelling cloth was beautiful. His face glowed brightly, as a sign that he had enjoyed sex.

34. Kapwa yājĕnu manohara sumrak*,
mwaṅ priya nya makawit ta manis nya,
sāmpun ahyas asinaṅ ya makĕmbaṅ,
hyaṅ Manobhawa-Ratih juga sakṣāt.
*BC. a. ADE sumrāk. K sumrik. b. B makawīt. d. BE Ratī. B sāksāt. DE sāksat.

Both put sweet smelling nice cream on each other, and the loving husband embraced his sweetheart. After they had dressed, they wore flowers and looked radiant, in fact resembling Manobhawa and Ratih.

35. Strī mulat ri ḍaḍa niṅ wara kāmī,
n-ton wuri nya ginarut* priya ṅūni,
saṅśayān gĕlĕṅanāta tumuṅkul,
ndan hati nya rumaras ya sarāga.
*ABCDE. b. K gumarut.

The wife saw traces of scratchings on her husband's breast as she had scratched him in the night. She looked down anxiously, afraid that her husband would be angry with her, and her heart was touched by tenderness.

36. Maṅkana ṅ taruṇa arddha ya méraṅ,
n-ton wuri nya manahut pipi mār mrik,
tuṣṭacitta muririṅ ya saharṣa,
sārjjawān siwa-siwo dayitā nya.
d. BCDE śiwa-śiwo.

Likewise the husband was extremely ashamed when he saw traces of biting on her nice smelling cheeks. He was happy but also apprehensive at the same time. So jokingly he spoke to his wife:

XII

37. Hé priyāryyaku* gĕlāna wimūrcchā, n-ton hayunta ri sĕḍĕnta ya mahyas,
sāmpun ahyas acĕlĕk pwa kitāntĕn, syūh atiṅku mananān pinanahta.
*S. a. ABDEK priyéryyaku. C priyaryyaku.

'O, my love, my younger sister, sadly I swoon away, when I see your beauty while you dressed up. After you dressed, you put collyrium on your eyebrows. My heart is shattered, hit by your arrows, my dear.

38. Nā halista malaris ya larasta, mwaṅ matanta taji tulya tajĕm ya,
lèn hidĕpta mahalĕp hĕlara nya, nā cĕlĕkta ya upas upama nya.
a. B nāhan liṅ ta malaris. c. ABE hiḍĕpta.

'Your fine eyebrows are your bows, and your eyes are like sharp arrows, and your beautiful eyelashes are the feather of the arrows, while the collyrium is the poison.

39. Komalālĕṅis alit gĕluṅanta, śūlatulya lumaréki hatiṅku,
nā susunta mawĕlū ya ta cakrā, citta cañcala tuwin kĕna dé nya.

'Your hairknot is soft, fine and shiny. It is like a lance piercing my heart. Your breasts are round like discs. My mind is scattered, hit by them.

40. Nāgapāśa taliṅanta ya liṅku, bhūṣaṇa nya cuni yéka cula nya,
nityakāla sumirat ya sĕnö nya, nā wiṣa nya kapisan syaku dé nya.
c. D sumirāt. d. E dènta.

'Your ears are snake-arrows, I think. The earrings which decorate your ears are the horn of the snake, always shining, its rays are the poison, and I am killed by the first arrow.

41. Lèn tĕṅahta maḍĕmit tuwi māmbĕt, kādbhutākwari tumon ya majambĕt,
yak wulat riya manahku katūtūt, tuccha mogha gigirĕn milu maṅlih.
c. AB katutur. B yār. CDE yar. C katutup.

'[And] your waist is slender and your hips so developed, I am amazed my love, that they are so supple. If I look at them, my heart is carried away, agitated, tremulous and restless.

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42. Mwaṅ lambaytāri ya sumambé hrĕdayaṅku,
téja nyābāṅ bajra saśobhādbhuta mabhrā,
lwir nyān kātĕn widruma muṅgwiṅ mukapadma,
huntuntāntĕn tan pacalā yéka sari nya.

a. B lambiy tari yā sumambé. CD lambaytārī sumambé. c. BCDE lwir nyānton widruma.

'[And] your lips, my dear, are the attraction of my heart, they are shining red, more than that of a ruby, even more beautiful and amazingly brilliant. It looks like a plant on a face resembling a red lotus, and your flawless teeth, my little sister, are like the blossoms.

43. Rāmyéruṅtātyanta laris nyāri ri piṅgir,
sandéḥākun pöla sĕḍĕṅtāri maṅarĕki,
ṅūnintāmbuṅ na jĕnu muṅgwīri ḍaḍaṅku,
mamrih mundur tāku satrĕṣṇā ri laris nya.

a. E nyāri piṅgir. c. ABE...buṅ jĕnu. A muṅgwiṅ ḍa... D. nā. muṅgwiṅ ri. d. A mamri. ABE tāku trĕṣṇā.

'Your nose, my sweetheart, is very smooth on the sides, so that I am apprehensive to press it when you kiss me. Last night when you kissed the cream on my breast, I tried to back away as I pity your nose.

44. Bāhuntālyut lobha hatiṅku g-wulati ya,
mahyun kolĕn lwir nya ri yan ton ya majambĕt,
yapwat taṅgé yan wilĕta ṅké ri gulūṅku,
byaktān tūta saparantāku katalyan.

a. A wulati. b. AD yān. c. ABCDE yapwan. d. B ko katalyan.

'Your arms are so graceful. My heart is infatuated when I see them, desirous to be embraced as I know they are so supple. If you like to caress my neck [with your arms], clearly I will follow you everywhere, as I am bound to you'.

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45. Nāhan tojar saṅ taruṇānliṅ taruṇī nya,
jañjan méñjuh jāti nikaṅ wwaṅ wahu wanwa,
mārin méraṅ maṅkin umasö ya sumaṇḍiṅ,
wèt niṅ* hyunyān ton ikana strī nya ya** mahyas.
*BDE. **ACD. a. E taruṇī. b. A wawu wanwa. c. BCE umaṅsö. d. ACK ni. AD ikanaṅ. ya.

Thus said the young husband. The young wife answered: 'It is rubbish, it is mockery. In fact we hardly know each other'. She was not shy anymore, and he came closer to her side, as he wanted very much to see his wife doing her make up.

46. Atha huwus arahup taṅ kāminī sāmpun ahyas,
kadi talaga ya malwā lwir nikaṅ rajya Lĕṅkā,
sahana ni muka niṅ strī yéka tuñjuṅ paḍa nya,
mata calita ya mādrĕs tulya kumbaṅ maṅaṁbuṅ.

After the girls had washed and dressed up, the capital city of Lĕṅkā looked like a vast lake. All the faces of the women were like the lotuses, their wandering eyes were like the visiting bees.

47. Kadi gagana natar niṅ rājya sāmpun sinapwan*,
mahirĕṅ alĕṅis alwā yāratālit hĕnī nya,
kadi sinawurakĕn taṅ puṣpa wintaṅ paḍa nya,
bhuwana niraṅ Anaṅga ṅgā nya wèt nyān manojña.
*CD. a. ABEK pinapwan. d. B Ananaṅga.

The square of the capital city had been swept and looked vast and flat like the sky, covered with fine brilliant black sand. The scattered flowers were like stars. It was probably the abode of Anaṅga, as it was so attractive.

48. Maśīla sahana niṅ wwil wallabhé saṅ Daśāsya,
paḍa ta drĕḍa subhakti yāswāmi* cittajña dhīra,
tan ulad-alid ulah nyāséwakāmrih manaṅkil,
uminakana ulah saṅ swāmi yolah nya tan lèn.
*ABCD. b. EK subhakti swāmi.

All the demons, the heroes of Daśāsya were sitting [on the ground in the square]. They were fixed in their devotion to their master, with unwavering minds. Unyielding was their conduct in the service of the king. All that they did was just to please the master, nothing else.

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49. Sapaśīla nikanaṅ wwil kapwa téka mapaṅkat,
matutur i paśila nyātyanta tūtūt riṅ ājñā,
praṇata matakut atwaṅ tan hanāṅambah-ambah,
dumunuṅ i paśila nyānuṅ yathāsambhawātah.
b. A tutūt. c. A pranata.

The seats of the demons were arranged in accordance with their ranks. They knew very well their positions and were exceedingly obedient to orders. Full of respect, awe and consideration, without taking wrong steps, they went to their respective seats in an orderly manner.

50. Sari-sari ni guṇa nyāséwakāṅhiṅ ya kahyun,
sama-sama wihikan riṅ nīti cĕṭṭĕṅ wiwéka,
paḍa-paḍa juga yèṅ wruh śāstra tan sèp ya sāmpun,
saminakana ulah saṅ swāmi yékā ulah nya.

They wanted only to serve as well as possible. They were equally adept in politics and versed in deliberation. They were also equally well-versed in the knowledge of the scriptures. They were never behind in carrying out actions that would please the master.

51. Atiśaya ya widagdhé solahiṅ bhrĕtya kāsih,
saphala* tiru-tirun riṅ satya maswāmi māsih,
ikana pinakacāla nyān watĕk rākṣasātah,
satata ya numanākĕn rāt kabèh tā pakasih.
*ABCD. a. AB widagdhèṅ. b. EK saphala-phala. c. D pinakacāra. d. A kabèh ta.

They were extremely good in everything a favourite attendant should do, and were a good example to one who would like to serve his master with loyalty and affection, as for the flaw in all demons, they heartlessly destroyed the whole world all the time.

52. Guragaḍa paḍa baṅkak lobha riṅ lābha dambha,
muha-muha ya wimohān mohitāmañcanāṅ rāt,
humaruhara ikèṅ wwaṅ yan parèṅ dharmmamārgga,
śaṭa kuṭila kaṭuṅka bwat kĕtul kaṣṭa duṣṭa.
b. BDE mohitāmañcanā. d. A śatha. katuṅkābwat.

They were insolent, boastful, desirous of gain and stupid. Confounded, bewildered and infatuated they were a menace to the world. They created turmoil amongst people who were following the path of the Dharmma (religious Law), as they were false, deceitful, mean, extremely dumb, debased, and heinous.

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53. Anuṅ amuhara duhkèṅ wwaṅ waṅèh nā ulah nya,
 bahaṅ asahaṅ atiṅgar kapwa sāhitya caṅkak,
 patakuraṅan asiṅsět yan pisit siṅha sākṣāt,
 mawila-wila mawiṅkal wok nya mawyaṅ kumis nya.

 They did things that would create trouble to other people, they plundered, openly and brutally, and were equally haughty. Their waists were small, if drawn in were exactly like a lion's; their beards were curly and their mustaches red.

54. Krama lumaku manaṅkil saṅ mahāmantri mukya,
 anuṅ atuha patih ṅkā saṅ Prahasta praśāsta,
 atiśaya sira dhīrākyāti riṅ śūra wīra,
 naya winaya widagdhé tiṅkahiṅ rājanīti.
 a. AD mahāmantri. d. ADE widagdhèṅ.

 Thereupon the great and most important ministers moved forward to make their audience, the most senior amongst them was the prime minister, the wellknown Prahasta. He was exceedingly resolute, and renowned as a courageous hero, wise and discreet and adept in statesmanship.

55. Salaku nira manaṅkil bhrětya warggādulur kwèh,
 paḍa ya lituhayu wruh riṅ [ṅ] ulah rāja yogya,
 masiga ya wihikan riṅ [ṅ] iṅgitākāra céṣṭā,
 sahana ni guṇa niṅ wwaṅ bhrětya tātan mapuṅguṅ.
 c. AD céṣṭa.

 He was accompanied by his attendants and relatives on his way to the audience hall, they were good-looking and knew how to behave properly in the presence of kings, stately and versed in all sign-languages, experienced in everything that should be known by a good attendant.

56. Saṅ apaṅalih apaṅkat sèwu saṅkyā panĕṇḍas,
 paḍa-paḍa saṅ anaṇḍaṅ maṅrakĕt koti piṇḍa,
 kalalu ya ta pamuntat tan wiwékan wilaṅ nya,
 makakurutug atuṇḍuṅ tūt hawan wāh paḍa nya.
 a. A sasaṅ.

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His guards who had rank marched forward, in front, one thousand in number; their troops, the ordinary soldiers who were loyal, were ten thousand in number, marching in solid column. The rearguard marched by ,countless in number, in units the one after the other, resembling a flood on the road.

57. Watańan atiśayèn lwā yéka kāṅkĕn samudra,
gupura ya paripūrṇnāpūrwwa yékā* karaṅ nya,
sahana niraṅ anaṅkil ṅkā ri hèn yan parāryyan,
kadi ta ya kalibiṅ lwah yan paṅāmbĕg katambak.
*ADE. b. BCK yéka. d. ABCE matambak.

The royal square which was extremely vast was the ocean, the uncomparable perfect gates were the reefs. All the people making their audience stopped outside the gates, resembling the overflow of the flood which could not flow further because of a dam.

58. Bhaṭa saha bala kapwāsaṅgrahānéka pawwat,
inawitakĕn i hèn niṅ gopurāpūrwwa riṅ kwèh,
tatan ujarĕn ikānuṅ kādbhuta ṅ wwaṅ tumon ya,
ikaṅ abhinawa riṅ rāt yéka pawwat nya makrah.
b. BDE gopurāpūrbwa.

The attendants and soldiers who were gathering tributes [to the king] assembled outside the gates in greater number than before. Not to be mentioned were the people who saw the amazing things they had never seen before, which were a great deal amongst the tributes, e.g.

59. Liman atiśaya darppa krūra tan swaṅ galak nya,
kagiri-giri asiṅ wwaṅ maswa śīrṇnāta dé nya,
tuwi ta pinakapawwat dé nikaṅ wīra śakti,
asama-sama ya sāmpun paṇḍitèn hastiśikṣā.
b. B śīrṇna ta. d. A hastisikṣā. D hastiśikṣā.

An elephant, untamed, fierce and no less brutal [than the demons]. Any man would be astounded to see him, and would be killed if he dared to fight the beast. [The elephant] was a tribute from a powerful hero, who was unequalled in his knowledge about taming elephants.

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60. Hana ta ya wihikan riṅ aśwaśikṣā wiśéṣa,
ryyaji niṅ aṅawaśākĕn tuṅgaṅan wus widagdha,
hana ta kadi panah drĕs niṅ manah drĕs nya maṅrap,
ya ta inawitakĕn nyottuṅga niṅ tuṅgaṅan kwèh.
a. ABD aśwasīksān. CE aśwasiksān. b. A tuṅan. E yyaji.

There was one who was an expert in taming exceptional steeds, namely the knowledge of how to break in a fierce wild horse, which could run as swift as an arrow or as swift as thought even. This too was amongst the tribute of horses awaiting presentation.

61. Athawa hana ta wīrāścharyya pawwat nya rodra,
wwara ta warak ulāgöṅ siṅha barwaṅ lawan moṅ,
saka sapuluh iniṇḍit dé nya tan pañjaré ya,
kadi ta ya kura pawwat lwir nikaṅ siṅha dé nya.
b. ABCDE wara ulāgöṅ.

Furthermore there was a hero whose tribute was, amazingly, wild animals, e.g. rhinoceroses, enormous pythons, lions, bears, and tigers. They carried them by ten at a time, without cages. To them their tribute of lions was merely like turtles.

62. Hana mulih umahas riṅ swargga maṅruddha kéndran,
asiṅ isi ni taman hyaṅ Indra yékénalap nya,
ya ta tĕka paḍa molih wwa-wwahan pawwatanya,
kadi amrĕta rasa nyāmānuṣātyanta pathya.
a. A muli. b. A yékan alap.

Some had just returned from the abode of Indra, plundering it. Everything they could find in Indra's heaven, they took away. Now they came back, bringing home heavenly fruit which tasted like the nectar of immortality, extremely beneficial unknown to men.

63. Hana ta wahu tĕkāwwat puṣpa niṅ pārijāṭa*,
kalawan ikana ronyānuṅ sĕḍĕṅ komalānwam,
ya tikana inalap nya glāna saṅ hyaṅ kahĕntyan,
paḍa mawĕdi kumöl kul tulya tātan hanolah.
*A. a. A wawu. BCK pārijaṭa. DE pārijaṭa.

Others had returned with flowers of the *pārijāta-* trees, together with its young and soft leaves. They took them all away, to the sorrow of the deities, as nothing had been left behind. The deities were afraid and terror-stricken, as if they had no power at all.

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64. Atha huwus umawit pwa pawwat nikaṅ wīra maṅhèr kabèh,
umĕtu ta sira saṅ Daśāsyāśilèṅ ratna siṅhāsana,
kanaka maya maṇik ta kĕmbaṅ nirānéka taṅ bhūṣaṇa,
tuwi sira mahirĕṅ kadi pwékanaṅ kālaméghākilat.

Thereupon, after they had presented all the tributes they waited upon king Daśāsya who came out to sit on a jewelled throne. The flower-ornaments and other ornaments he wore were made of gold and jewels. His black complexion made him look like the flashing clouds of doom.

65. Sawĕtu nira rikaṅ sabhā śīghra monīkanaṅ kāhala,
dadi tumama siraṅ patih wrĕddha lāwan ta sénāpati*,
satĕka nira parĕṅ masö gorawātwaṅ tumuṅkul kabèh,
maśīla ri harĕpan niraṅ Rāwaṇé pōhaniṅ maṇḍapa.
*DE. a. ABDE kāla ya. C kāpaya. b. ABCK sénapati.

On his appearance at the audience hall, the gong had been beaten in swift tempo. So the senior prime minister and other high dignitaries entered his presence, moving forward respectfully with bent heads and downcast eyes. They took their seats in front of Rāwaṇa in the middle of the audience hall.

TRAYODAŚAMAS SARGGAH

CHAPTER XIII

1. Tĕlas masŏ sahana niraṅ patih kabèh,
siraṅ Wibhīṣaṇa juga tapwa yaṇ ḍatĕṅ,
pijĕr maṅarcchana ri bhaṭāra Śaṅkara,
maṅĕn-aṅĕn [n] inaka nikaṅ jagat kabèh.
d. A nika.

When all the ministers had entered [the audience hall], Wibhīṣaṇa also arrived, after repeatedly worshipping god Śaṅkara, praying for the welfare of the whole world.

2. Manah nira sthiti masamādhi tañcala,
wulat marūm mrĕdu mamanis manohara,
kalĕṅka niṅ hati ya hilaṅ ikaṅ tamah,
taman katon ikana karākṣasan nira.
d. C karakṣasān ira.

His mind was unwavering and fixed in the *samādhi*, his face nice, friendly and attractive, *tamah*, that is the impurities of the soul had disappeared, and his demon nature vanished without trace.

3. Huwus maṅarcchana saha citta nirmmala,
umèh lumakwa ta sira tar salah dunuṅ,
masŏ sirèṅ ibu katĕkā manaṅkila,
hĕlĕm-hĕlĕm tar alupa bhakti riṅ ibu.
b. ABE tan.

After praying with flawless mind, he waited upon his mother which was not incorrect, before going to the palace. He had been doing this since long before and never forgot to offer his obeisance to his mother.

4. Swadarmma niṅ [ṅ] anak inaṅĕn- [n] aṅĕn nira,
kasajjanan ya juga lanā inarjjana*,
nahan dumèh sira satatān panĕmbaha,
tirūn ikaṅ parajana bhakti riṅ [ṅ] ibu.
*ABCDE. b. K inarcchana.

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The obligation of a son was [always] in his mind, besides his unweary striving for noble conduct. That was the reason why he always paid his homage and expressed his devotion to his mother, which should be taken as an example by other people.

5. Mulat pwa saṅ [ṅ] ibu dadi tuṣṭa taṅ manah,
tumon ṅ anak praṇata umèh manaṅkila,
masö sirār wuwusi ta saṅ Wibhīṣaṇa,
sukā nikaṅ bhuwana ya don nyujar nira.
b. AB umé.

His mother saw him, her heart was filled with happiness to see her son coming on his way to the audience. She came forward to speak to Wibhīṣaṇa. Her words had as purpose the happiness of the world.

6. Anakku hé subhaga Wibhīṣaṇād wulat,
nda tag warah kita ri kaduhkan i ṅhulun,
manahku mogha ya karuṇā ta yālara,
tumon ikaṅ bhuwana nanā sadālara.
b. B wara. d. C nānā.

'My son, O noble Wibhīṣaṇa, listen! I will tell you of my sorrows. My heart bleeds with sympathy towards the world, suffering for a long long time.

7. Kakanta saṅ Daśamuka mūrkka mūḍa ya,
atīta nirghrĕṇa tamatar kĕnèṅ asih,
jagat kabèh malara gĕlāna dé nira,
swaśakti yékana paṅayāya tan kalèn.

'Your brother Daśamukha is evil and stupid, very cruel and heartless. All the world has suffered and is distressed because of him. His conviction about his own might is the basis of this misery, nothing else.

8. Ikaṅ jagat kadi kĕna dé nikaṅ wiṣa,
kakanta Rāwaṇa wiṣatulya maṅlaré,
kunĕṅ yatanyan upaśamā ta taṅguhi,
kitāmrĕtā humuripana ṅ jagat kabèh.
c. AC upasamā.

'The world is as afflicted by poison. Your brother Rāwaṇa is like the harmful poison. In order to pacify him you have to talk to him. You should act as *amrĕta* (nectar of immortality) to revive the world.

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9. Nya yogya taṅguha ri kakanta Rāwaṇa,
   siraṅ Raghūttama juga liṅku sĕmbahĕn,
   priyā nirékana dulurĕn panĕmbaha,
   ya toṣadhā gumawaya tuṣṭa niṅ jagat.

   'Therefore it is better that you speak to your brother Rāwaṇa. I say, he should submit to Raghūttama. He should take back Rāma's wife and ask for mercy. That is the cure which will make the world happy.

10. Daśānanāmrisakiti* déwatā kabèh,
    ikaṅ hiḍĕp kadi wiṣa kālakūṭa ya,
    nda saṅ hyaṅ Īśwara paḍa saṅ Raghūttama,
    awās pĕjah niyata kakanta dé nira.
    *D. a. ABCEK Daśānana mrisakiti. b. A kālakuṭā.

    'Daśānana has been harming all the deities. I think he is like the *kālakūṭa* poison and Īśwara is Raghūttama. Clearly your brother will be killed by him.

11. Nihan dumèh ikana manahku niśchaya,
    i patya saṅ Daśamuka dé nirèṅ raṇa,
    nanā nikèṅ nagara wiśīrṇna yātunu,
    nahan dumèh nyaku pi saniśchayèṅ pati.
    c. B saniścayé.

    'This is the reason why I am so certain about the death of Daśamukha in combat. The destruction and the devastation of the city by fire. This convinces me of his death.

12. Nya taṅ taman satata kinatwaṅan daṅū,
    mĕné pwa ya pralaya kayu nya kapwa rūg,
    luwan balādhika bhaṭamantri rākṣasa,
    prawīra śakti tuwi daṅū pĕjah kabèh.

    'Look, the pleasure garden was always respected [by everyone] from olden times. Now it is ruined and all its trees destroyed. Besides, excellent demon soldiers and highranking officials, who were mighty and brave in the past were slain.

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13. Matan nya tanguhi kakanta durjjana,
 warah ryyulah nikanan āryya sajjana,
 yatanya tar wihana kunan t-upāya tah,
 prihĕn tĕmĕn wara-warahĕn rin āgama.
 b. AB nika san aryyā. DE nikana san. c. ABCDE tan. d. B agāma.

'Therefore, speak to your wicked brother, tell him about the conduct of a good and noble man. In order that he should not reject your advice, try hard to instruct him by means of religion'.

14. Nahan ta lin san ibu makon matanguha,
 siran Wibhīṣaṇa tamatar wihan kinon,
 apan manah nira maharĕp matanguha,
 ujar nirān ibu juga nā hinèr nira.
 b. ABCDE. tamatan.

Thus were the words of his mother, urging him to give advice [to Rāwaṇa]. Wibhīṣaṇa was willing to do it, because he already had planned to talk to him, he was only waiting for the order from his mother.

15. Majar* pwa san [n] ibu magiran [n] ikan manah,
 makin mawās ikana anĕn- [n] anĕn nira,
 ḍatĕn sirā tama ta manankilé dalĕm,
 tĕlas tamèn watanan apūrwwa rin hayu.
 *D. a. ABCEK pajar. c. BCD manankilèn. BD sirār.

Now his mother had ordered him. He was happy, his mind acquired more conviction. On arrival, he went straight into the audience hall which was beautifully decorated as never before.

16. Pasuk sirar wulati ta san kakāśila,
 malunguh in kanakapalanka yāpuya,
 awak nirāhirĕn alĕnis kukus juga,
 ikan wulat latu-latu tulya cañcala.

When he entered he saw his brother sitting crosslegged on his golden throne, glowing like fire. His black body was like smoke and his eyes, like burning fire, moving all the time.

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17. Sakèn asih sira tuwi yar pawèh wulat,
nda rūpajāti katatakut wulat nira,
tatan pahī kalawan* ikān ulā biṣa,
ulah nirāmuhara takut nikan mulat.
*ACD. c. A tatar. BEK lawan.

The king looked at him with loving eyes, but his glance was frightful. He was equal to a venomous snake, his deeds gave fright to everyone (seeing him).

18. Athomasö pwa sira ta san Wibhīṣaṇa,
sagorawa praṇata manĕmbah in kaka,
madĕg ta sādara umasö sirāśila,
samīpa nin kanakapalaṅka tan madoh.
a. A athāmasö.

Thus Wibhīṣaṇa moved forward, respectfully he paid obeisance to his brother while standing in estimation. Then he took his seat near the golden throne [not far].

19. Huwus maluṅguh pwa siran Wibhīṣaṇa,
rikan sabhā sābhinawojwalān katon,
saharṣa mojar ta siran Daśānana,
ri san patih kapwa patih wuwus nira.
b. AE sawilasojwalān. BC sāwinayojwalan.

When Wibhīṣaṇa was seated, the audience hall seemed to shine anew. Happily Daśānana addressed all his ministers saying: 'Well my ministers!

20. Sakwèhta śaktīn raṇa śūra sāhasa,
tan swan masö rin samarāsamèn biṣa,
praśāsta śurātiśayèn jagat kabèh,
asin musuh śīrṇna ya dènta sakṣaṇa.
a. C śaktin. c. ABDE Prahasta. d. B śirṇnaha.

'All of you have been heroic in combat, brave and fierce. You always go to battle with unequalled savageness, and are notoriously known as great heroes throughout the world. Every opponent who was fighting you, was in trouble in a short time.

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21. Tatan wĕlaṅ śuddha manahta yālawan,
    huwus kita wruh riṅ upāya niśchaya,
    wiśuddha riṅ nīti wiśéṣa buddhīmān,
    asiṅ sinādhyānta daṅū kasiddha ya.
    d. A kasiddhā.

'Never are your minds troubled, always clear in fighting. You know all the tricks very well, perfectly prudent, outstanding in wisdom. All that you wished to do in the past was always successful.

22. Mĕné pwa yan ton ndya ta déya riṅ musuh,
    si Rāma sāmpun tĕka riṅ Mahéndra ya,
    umèh ya maṅké ta umĕntasaṅ tasik,
    lawan watĕk wré pwa bala nya tar wanèh.
    d. D tan.

'At the present, please look into the matter of what should be done against the enemy. Rāma has already arrived at the mountain of Mahéndra. He has almost crossed the sea, followed by the monkey host, none other.

23. Ṅūnin patī wīra balanta rākṣasa,
    si Tāṭakā mwaṅ si Wirādha Dūṣaṇa,
    nahan pĕjah dé ni si Rāma riṅ [ṅ] alas,
    nda tan masĕṅhit ri lĕmĕhta riṅ tukar.
    a. CE ṅūnīn.   c. ABCDE nihan.

'Formerly when your demon soldiers were killed heroically, e.g. Tāṭakā, Wirādha, Dūṣaṇa, killed by Rāma in the forests, you were not angry, because you were reluctant to fight.

24. Bālī ya mitraṅku awakku tulya ya,
    kāsihku māsih ryyaku tar halaṅ-[ṅ] alaṅ,
    pĕjah pwa dé niṅ Raghuputra tar walĕs,
    kadi pwa tan śakti hiḍĕpku wèt hĕnĕṅ.
    b. ABCDE tan [n] alaṅ-alaṅ.   B yyaku.

'Bāli was my good friend, as my own self. I loved him and he loved me without limit. He too was killed by Rāma unrevenged. It was as if I had no power, that I remained idle.

XIII

25. Lāwan* [n] ikaṅ sy-Akṣa anakku kāsyasih,
    upékṣātah kita ṅūni yar pĕjah,
    nya taṅ kaḍatwan tamatan paśéṣa ya,
    gĕsĕṅ kabèh ndan humĕnĕṅ atah kita.
    *BCDE. a. AK lawan. b. CDE upékṣa tatah. d. C umĕnĕṅ.

'Further, my beloved son Akṣa! You let him die formerly. Look! This palace of mine was burnt to the ground and yet you kept quiet.

26. Taṅèh pwa sampay ni si Rāma yak hiḍĕp,
    rĕṅö ya maṅké ya umèh ya mĕntasa,
    tajar ta ya ndyékaṅ upāya riṅ musuh*,
    yadin tékā ṅké naya yukti kiṅkiṅĕn.
    *ABE. c. ABCDE ujar. rin tasik. d. CD kinkinĕn.

'It will take too long to relate the insult rendered to me, I think. You listen! He is now on the verge of crossing the sea. Speak out. What should be done against the enemies when they come here. Think deeply, what action should be taken'.

27. Daśāsya nā liṅ nira mojar iṅ patih,
    madĕg watĕk wīra masiṅhanāda ya,
    parĕṅ ta yāṅambul anambut āyudha,
    mĕniṅ ta kadga nya* krĕtāla laṅghala.
    *BCE. b. A madĕg ya makrak kadi siṅha bişaṇa. The lines 27b—28b incl. are missing in A. d. K kadga krĕtāla.

Thus said Daśāsya to his ministers. The chiefs of the troops stood up and roared like lions. Together they grabbed their weapons, brandishing their swords, matchets and lances.

28. Hanāmutĕr ḍaṇḍa gadā sagadgada,
    wanèh manāmbut paraśu nya lèn laras,
    madĕg ya makrak kadi siṅha bhīṣaṇa,
    mintonakĕn gyā nya makoliha ṅ musuh.

Some were swinging their clubs and maces violently; others grabbed their axes and bows. They stood up and shouted out like savage lions, displaying their impatience to fight the enemy.

XIII

29. Prahasta papraṅ pratitèṅ prawīra ya,
nahan tuha nyān umĕniṅ rikaṅ sabha,
mahöm ya momo ya makoliha ṅ musuh,
humuṅ ya mojar kadi moṅ sĕḍĕṅ galak.
a. ABDE Praśāsta.

Prahasta was a seasoned war commander, he was the leader of that brandishing crowd in the audience hall. Out of stupidity they assembled to attack the enemy. He bawled out like a wild tiger:

30. Sojar mahārāja tĕlas ta kabwatan,
apā guṇā niṅ wwaṅ ahöm tĕwas iwö,
musuhta māpĕs kadi lumbu yak hiḍĕp,
muṅur-muṅur durṇnaya lumbu tan pahī.
d. AD durṇnaya. A pahi. C durnaya.

'As you say, my lord, we have a burden [to carry]. But what is the use of discussing it, it gives only trouble. Your enemy is weak, like rhubarb, and is illmannered.

31. Hiḍĕp mahārāja mĕné balik dahat,
ṅūnin sukū ṅ Indra tamāt haro-hara,
tatan hanāhöm kamĕnā nya mapraṅa,
maṅké pwa yan mānuṣa-śatru yéniwö.

'Your mind is now very different, my lord. In former times, when you invaded Indra you did not make such a fuss. There were no deliberations before the invasion. Now that you have to fight a mortal, you care too much.

32. Lawan mahārāja kadi pwa tan wulat,
suśakti niṅ rākṣasa wīra riṅ raṇa,
nihan taṅ āditya yadin ya patyana,
nda kam rĕmuk hyaṅ prĕthiwī pasātusĕn.
a. A lawān. D lāwan.

'Further, Your Majesty seems not to be aware of the enormous might of the demon-heroes in combat. Well, even if you wish that the sun be extinguished and the earth be smashed in hundreds of pieces I will do that.

XIII

33. Nya taṅ wulan yan ya kunaṅ ya patyana,
hulunta tuṅgal wĕnaṅomaṅāna ya,
yadin hĕlŏn yan gilutĕn [n] asiṅ [ṅ] atah,
sakahyuna śrī wararāja dadya ya.
c. B ya tilutĕn.

'Also if my lord wishes that the moon be extinguished, I can devour him, all by myself. Or does my lord wish him to be swallowed or chewed up? Whatever my lord wishes I will do it.

34. Ikā pwa yan śatru si Rāma Lakṣmaṇa,
lawan [n] ikaṅ wānara mūḍa tan pira,
kĕpĕl-kĕpĕl tulya nikā yadin tĕkā,
tatan iniwön tan sapahömakĕn naya.
d. ACE iwön. d. B tatan iwönta.

'Those enemies Rāma, Lakṣmaṇa and the stupid monkeys are nothing. When they come, they will merely become my breakfast. There is nothing to be worried about or need to discuss [plans to counter it].

35. Kailāśa kolāhala ṅūni yāhaṅan,
sinaṅga dé saṅ prabhu riṅ taṅan kiwā,
bhaṭāra Māhéśwara dampatī sira,
umuṅgwi puñcak nikanaṅ gunuṅ tuwi.
d. AB umuṅgwī.

'In the past my lord balanced the mount of Kailāśa lightly in your left hand, even though Mahéśwara and his consort were at the top of the mountain.

36. Haywénujar tékana śakti saṅ prabhu,
wadwāḍĕmit niṅ bala rākṣasojarĕn,
nya ṅ bhumi dadyākĕna dé nya piṇḍaha,
muṅgwé ruhur swargga i sor nikaṅ lĕmah.
d. AC muṅgwèṅ.

'Do not mention the might of Your Majesty. Let us speak about the power of demon-private soldiers. They can turn everything upside down, placing heaven underneath the earth.

XIII

37. Mwaṅ dūta niṅ Rāghawa wānarādhama,
    ikān panunwi tuwi tan paśakti ya,
    kunaṅ dumèh rākṣasa sora dé nikā,
    pajātya niṅ śaktyagĕlĕm pramāda ya.

'Further, that debased monkey, the messenger of Rāma, who burnt the city, is not mighty. As for the defeat of the demons by him, that was brought about by their negligence, which is the nature of people with power.

38. Mataṅ nya tātan paguṇékanaṅ naya,
    yadin pahömākĕna tan hanāṅapa,
    apan [n] ikaṅ śakti daṅū huwus alah,
    salah kiniṅkiṅ ta si Rāma yan tĕkā.

'Therefore, the deliberations are of no use. If we do discuss the matter though, the result will be nothing because all the powerful ones have been defeated in the past. It is wrong to worry about the arrival of Rāma.'

39. Nahan ujar niṅ bala rākṣasèṅ sabhā, alah ṅ ahĕṅkāra manah nya garjjita,
    malĕs ta mojar sira saṅ Wibhīṣaṇa, sagorawātaṅguha don irān* sahur.
    *ABDE. b. ADE ulah. d. CK irāsahur.

Thus spoke the demon-soldiers in the audience hall very boisterous and agitated. Wibhīṣaṇa took his turn to speak. This intention to reply was in order to admonish them.

40. Hé wīra sakwèhta hulun ri saṅ prabhu,
    yuktīkanojarta kabèh tatan salah,
    apan kitékā hinarĕp-harĕp tĕmĕn,
    makoliha ṅ śatru makabyaya ṅ hurip.

'Hey all of you heroes, subjects of His Majesty the King. All that you said is correct, nothing is wrong, because you are supposed to annihilate the enemy even at the expense of your own life.

41. Iké mahārāja matakwan iṅ naya, lawālawānuṅ winiwéka saṅ prabhu,
    upāya yātah sahuranta ménaka, lukan pwa yan sambutakĕn taṅ āyudha.

'His Majesty the king has asked for advice, so that he can consider the advantages and disadvantages of the plans. It is proper that you come up with some plans, and do not [respond] by grabbing your weapons.

XIII

42. Doniṅ mahöm buddhiwiwéka yénayu,
tatan kaśūran paṅayāya riṅ naya,
asiṅ mahāprajña ri sojar iṅ [ṅ] aji,
nahan kinon mojara mājarèṅ naya.
d. C ojara.

'The purpose of deliberations is to look for a good scheme, and a good scheme is not based on valour. Anybody, who is an expert in the teachings of the scriptures may come forward to propose a plan.

43. Sakiṅkiṅĕn saṅ Raghuputra yar tĕkā,
apan [n] ikā dūta nirātiśakti ya,
ṅūnin panunwi syapa rākṣasāṅlawan,
ta śūra méraṅ ya kabèh tĕlas hilaṅ.
a. ABCDE yan. b. C ikaṅ. c. ABE panunwī.

'Do think hard about the arrival of Rughuputra, because even his messenger was very mighty. Formerly when the city was burnt to ashes, who amongst the demons resisted him. All the demons were shameful cowards and disappeared.

44. Walīṅa yā tan kĕna nāgapāśa ya,
pramāda yéka dalihanta yan luput,
huwus masiṅsĕt pwa awak nya kāpusan,
mataṅ nya śakti nya dumèh ya sāhasa.
a. ACDE. oliṅa. d. CDE sahasā.

'Assuming that he was not bound by the snake-arrow, then you could say that the burning of the city happened because of the negligence of the demons. But he was already bound tightly. The only conclusion to take as to how he could be so violent was, that he is mighty.

45. Aṅhiṅ [ṅ] ikaṅ pāśa marāyudhottama,
tuṅ-tuṅ ni śaktinta ikā taman kalèn,
ya pwāpasah sakṣaṇa śīrṇna yan tatas,
tātan pramādanta mataṅ nikān luput.
b. C tutuṅ. c. B yapwan pasah. CE sākṣaṇā.

'Even though the snake-arrow is an excellent and deadly weapon, [in fact] it is the only and ultimate of your might, yet it could be broken and smashed in one minute. It was not because of your negligence that he was able to escape.

XIII

46. Yatnānta riṅ nīti t-anūt iṅ āgama,
haywāwamānèṅ wihikan rikaṅ naya,
apan [n] ikaṅ śakti kabèh nda tan lanā,
akwèh ahĕṅkāra manah nya sor atah.
a. D hanut. b. A rakaṅ.

'Pay attention to prudent counsel, adhere to the religious teachings. Do not insult those who are versed in the doctrines, because the mighty ones are not always so. Many of them, because of their greed become inferior.

47. Tan swaṅ kata* ṅ waṅ mamĕnaṅ rikaṅ raṇa,
mwaṅ tan [n] asiṅ ṅ waṅ kahanan rikaṅ hayu,
saṅ dhīra sāmpun paripakwa riṅ naya,
ṅkā yan lanāṅ wīryya lawan [n] ikaṅ śrī ya.
*AB. a. AE naya. CDEK tĕka. b. A niṅ waṅ. CD asiṅ waṅ. c. B saṅ ddhīra.

'There is a saying that anybody can win a fight, but not everybody can obtain good fortune. Only those who are conversant with the doctrines can earn esteem and good fortune for all times.

48. Lawan nihan hétu nikaṅ hayu lanā,
widagdha niṅ waṅ mawiwéka ṣadguṇa,
guṇa nya doṣa nya nahan kinawruhan,
tĕlas katon yan saphalāta yan tinūt.
a. A hahyun. E hayun.

'And this is the way to establish good fortune: One should judge well the six constituents of policy, he should know the profit and loss [of each action]. If he already sees the advantages, then he should act accordingly.

49. Nya ṅ sandhi lèn wigraha yānasāsana,
lawan [n] ika dwéṣa sahāya yāśrayan,
nā ṅ ṣadguṇānuṅ pakĕnā nikaṅ naya,
kinawruhan saṅ maharĕp jayèṅ raṇa.
a. A śāśana.

'Forming an alliance, sowing discord [amongst the opposition], the decision to make war or not to make war, fostering hatred [amongst the opposition], choosing allies which could be used as protection. These are the six constituents of policy which should be used in the deliberations for strategy that is known to those who want to win a war.

XIII

50. Janānurāgottamabhūmi niṅ naya,
sahāya niṅ ṣadguṇa hétu niṅ jaya,
yapwan tayékān anurāga saṅ prabhu,
wyarthĕkanan ṣadguṇa nirguṇān hana.
d. AE hanā.

'Regard to other people (*anurāga*) should be the foundation of every policy. It is the assistant of the six constituents of policy which brings out victory. If the king has no regard for other people, the six constituents of policy are useless and worthless.

51. Yadin masorèṅ bala kośa saṅ prabhu,
awās ya soréka musuh nirèṅ raṇa,
apan hanékān anurāga yāgĕlis,
wĕnaṅ paṅākarṣaṇa kośa lèn bala.
c. D yar glis. d. D paṅarkāṣaṇa kośa.

'Even if the army and supply of the king is inferior, yet the enemy will be defeated in combat, because the king's regard for other people will give him the opportunity to attract army and supply in a very short time.

52. Kāmādi ṣadwargga musuh tatan madoh,
nahan dumèh taṅ [ṅ] anurāga tan hana,
mataṅ nya ṣadwargga kayatna saṅ prabhu,
dinohakĕn tan hinanākĕn iṅ hati.
b. BCE hanā. d. A dinanākĕn.

'Passion etc. are the components of the *ṣaḍwarga* (six kinds of infatuations). They are enemies within the body, and the reason for the non-existence of *anurāga*. Therefore the king should guard [himself] against the six kinds of infatuations. He should banish them from his heart and throw them far, far away.

53. Ya tan baśèṅ śatru anuṅ hanèṅ hawak,
mwaṅ tan prayatnèṅ anurāga lèn naya,
pirā ta kośā nira lèn balā nira,
musuh tiké kāla nikaṅ raṇān tĕka.
d. ABCDE ikā.

'If [the king] cannot control the enemies in the body, and does not care about *anurāga* and *naya*, then the size of your resources and the number of your army, at the time of combat should be taken into consideration.

XIII

54. Lawan nihan nitya kayatna saṅ prabhu,
haywéka mapraṅ yadiyan taya ṅ phala,
yapwan panon lābha magöṅ kapaṅguha,
tan dadya dadyāpi kĕnékanaṅ raṇa.
d. BCD dyadyépi.

'Further the following things should be considered by the king. Do not wage war if no gain can be obtained. If he can see great profit in it, then war is imperative.

55. Tan kéwalāpraṅ kinanityakĕn nira,
yadin pamitran tuwi yatna saṅ prabhu.
apan [n] ikā tan niyatāphalā hayu,
dadi nya saṅkā* nikanaṅ halān tĕkā.
*BD. c. A apan [n] ikāta [n] niyatāphalā hayu. d. A yadin ya. ACEK śaṅkā.

'But he should not always look for war, as making allies should also be cared for by the ruler, because the result of war is not always good fortune, so that one should always be aware of, that bad luck could be the result of it.

56. Ikā ta wèh kāla hinèrakĕn nira,
lawan [n] ikaṅ déśa wiśéṣaṇā pinèt,
yapwan saṅ apraṅ swaṅ amitra saṅ prabhu,
wyarthāṅ prayā sakṣaṇa tan tĕmu ṅ phala.
d. ACD sākṣaṇa.

'That is the reason that one should take time [to consider war and peace] while seeking excellent counsel, because when the king is waging war while he is lacking of friends, at that moment his undertaking is ineffectual and he will never be successful.

57. Mataṅ nya dé saṅ maharĕp jayèṅ raṇa,
upāya yātah winiwéka pūrwwaka,
salwir nikaṅ nīti panandhya ṛiṅ musuh,
nyānuṅ [ṅ] inalocita saṅ mamèt hayu.
d. ABCDE anuṅ inālocita.

'Therefore one who wishes to obtain victory, always looks for plans to be considered long in advance. All ways which could bring about conversion of enmity are explored by those looking for good fortune.

XIII

58. Nahan ta dé saṅ wihikan rikaṅ naya,
    mataṅ nya tan wrĕddhya ikā musuh nira,
    mitra nya pinrih nira mélikériya,
    yāwat ya mélik niyatān paré sira.

'These are the things observed by one who is conversant with *naya* [*ṣaḍguṇa*]. Therefore his opponents do not increase [in number]. He tries to sow discord amongst the friends of his opponents, because if they do not live on good terms, then those friends of his opponents will come to him [to make friends].

59. Tĕlas malih pwékana mitra niṅ musuh,
    sinwāgatan dé nira riṅ saménaka,
    winèh sakahyunya mataṅ nya tāsiha,
    warah ta yèṅ śīla nikaṅ* musuh nira.
    *ABCDE. d. K yé śīla nikā.

'When the friends of his opponents have come to him, he should welcome them and put their minds at ease. He should supply them with all their needs, in order that they will like him, and reveal all the secrets of the opponents.

60. Lawan ta* sakwèh ni sawargga niṅ musuh,
    ya ténupāyān papasāha mapraṅa,
    apan sĕḍĕṅ nyān patukar taman patūt,
    jāti nya mètāśraya tan salah dunuṅ.
    *ABCDE. a. K lawan sakwèh.

'Furthermore he should try to divide the party of his opponents. He should attempt to cause division and quarrelling amongst them, because if they were engaged in quarrel and do not live in harmony, one or more of them will surely ask protection, and they should not be disappointed.

61. Tĕlas nya sāk wargga nikaṅ* musuh nira,
    rikān paṅārĕmba maṅiṣṭi yāpraṅa,
    tatar wawaṅ wèh lumĕkas dumon musuh,
    asih ni rowaṅ nira yéniṅōtakĕn.
    *BCDE. a. AK nikā.

'When the party of his opponent has broken up, then he can decide to wage war, but he should not rush to invade the enemy, as he should take account of his own party.

XIII

62. Śakti nya bhakti nya nahan kinawruhan,
katon ya tan dadya umantunèn raṇa,
lawan tan aṅgā ya* marā rikaṅ wanèh,
nahan tinonton ri samūha niṅ bala.
*ACDE. c. BK aṅgā marā. d. ABDE nihan.

'The power of the members of his party, their devotion etc. should be known. Will they hold their stance in combat? Or will they not desert to the other side? All of these matters should be considered at the formation of [combat] forces.

63. Tĕlas nirār wruh ri samūha niṅ bala,
mwaṅ durgga uṅgwan nira tan kasaṅsaya,
saṅkĕp ta riṅ sañjata kośa wāhana*,
yan maṅkana byakta jayā nirèṅ raṇa.
*CDE. b. ABDE tat. c. AK wahana. B wahanā.

'After he knows the size of his troops and the disadvantages are not to be worried about, and weapons, vehicles and supply are ready, then for sure he will be victorious in battle.

64. Yan durbbalā saṅ prabhu tan wĕnaṅ marā,
lawan [n] ikaṅ śatru ya tan wĕnaṅ tĕkā,
yatnā sirèṅ rājya tamolahèṅ kuṭa,
durgga prawīrāyudha kośa saṅgrahan.
a. CD mara.

'If the king cannot go to the enemy, and the enemy cannot come to the king, he should establish his defence at home and stay in the fortress, and gather all available courageous troops and dangerous obstacles and resources.

65. Yapwan [n] ikaṅ śatru dumona saṅ prabhu,
salwir nikaṅ durgga ya tāśrayā nira,
tambak gunuṅ wway madalĕm juraṅ rĕṇŏk,
wwaṅ kwèh kunaṅ yékana durgga rakṣakā.
b. AB taśraya. c. D rĕṇĕb. d. A raksaka. BCDE kunĕṅ. CDE rākṣakā.

'If the enemy attacks the king, he should take advantage of all the obstacles Dykes, mountains, rivers, deep ravines, swamps, population etc. should be converted into impassable defence-lines.

XIII

66. Mwaṅ yan mahāśakti kunaṅ musuh nira,
makwèh ta mitra nya bala nya tan malah,
rikān pamètāśraya mitra māsiha,
anuṅ mahāśakti wĕnaṅ mawèh hayu.
b. A tan halah. BDE tan nalah. c. ABCD nikā pwamètāśraya.

'If the enemy is too powerful and has numerous allies and enormous troops, the king should look for a powerful ally who loves him and wants to defend him.

67. Nahan ta dé saṅ tahu riṅ nayāhayu,
dumèh sirāmaṅguha siddha riṅ raṇa,
kunaṅ ya pinrih inupāya dé nira,
janānurāgāta* ya watwaniṅ naya.
*AE. d. BCDK janāruragāta.

'Thus would be [the steps taken] by those conversant in the excellent *naya ṣaḍguṇa*, in order to achieve victory in battle. As for what he should strive for, it is the *janānurāga* (regard for other people), because it is the backbone of the *naya* (policy).

68. Janānurāga pwa ya tan hané kita,
sawargga mitranta kabèh taman wulat,
umūr ya mārin para tan sagorawa,
alah umaṅluh ya manon ulah salah.

'If *janānurāga* is non-existent in you, then all your friends [on your side] will not respect you, they have no love for you and will desert to the other side, because they will be apprehensive to see [your] wrong conduct.

69. Ndya tékanānuṅ hinarĕp-harĕp tĕmĕn,
mataṅ nya tan sora rikaṅ raṇāṅgaṇa,
apan saka kwèh nikanaṅ tayé kita,
ya tāpuluṅ muṅgu ri saṅ Raghūttama.

'What is the true basis of our hope in winning this war? There are so many things that you do not have, on the other hand all of these advantages are on Raghūttama's side.

XIII

70. Taman pahīṅan sira yan maṅĕn- [n] aṅĕn,
apan rikaṅ śakti lĕwih tĕmĕn sira,
ikā si Bālī bali śaktimānta ya,
tathāpi saṅ Rāma matī ya tar maṅèl.*
*CDE. b. ABCDE nikaṅ. d. ABD taṭapi. ABK paṅèl.

'If you try to think of him, he is unimaginable, because his might is so incredible. The powerful Bāli was indeed mighty, but Rāma was able to kill him with ease.

71. Kapīndra Sugrīwa rinatwakĕn nira,
ikā ta mitranta tĕmĕn taman kalèn,
magöṅ kabhaktinya ri saṅ Raghūttama,
hilaṅ sahāyanta hayunta ya kṣaya.
c. E riṅ.

'He installed Sugrīwa as the king of the monkeys, whilst he was in fact no other than your close friend. He has a great admiration towards Raghūttama. You have lost your ally and your good fortune is dwindling.

72. Ikā pratāpanta magöṅ hilaṅ pwa wèh,
apan pĕjah rākṣasa wīra tan malah,
śīrṇna ṅ* taman sy-Akṣa nahan huwus pĕjah,
bhraṣṭātunu ṅ rājya wiśīrṇna yāgĕsĕṅ.
*D. c. ABCEK śīrṇna taman. d. D bhraṣṭātunū.

'Your great asceticism has disappeared, and because of that many demon-heroes have fallen in the battle-field. The pleasure-garden was destroyed, Akṣa killed in action, the entire city completely devastated by fire.

73. Mwaṅ taṅ jayātah rikanaṅ musuh madoh,
apat kalah* dé ni musuhta yāparö,
rāgādi yāgöṅ lagi maṅlagé kita,
ada tan pamaṅpaṅ juga hīna tar walĕs.
*ADE. b. A musu ta. BCK apan. BC kalah. K talah. d. D tan ya maṅpaṅ.

'Anyway, you could not win over your enemies from without, as you are already defeated by your enemies from within: *Rāga* (passion) etc. is attacking you and you do not give any resistance, you are weak and cannot counter [the assaults].

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74. Lawan sawargganta kabèh wimūḍa ya,
makāmbĕk-āmbĕk nya parāṅmukèṅ aji,
taman wiwékèṅ naya wèt nya wèn kala,
tātan panon rāt abhimāna kéwala.
b. ACDE paraṅmuké. B. paraṅmuké kita. c. B wiwékāṅ.

'Besides, all your allies are foolish, they are foes in disguise. They do not care about *naya*, as they are indeed evil. They have no regard for the world, they are just hostile.

75. Bālī ya mitranta anuṅ huwus pĕjah,
Sugrīwa yékā* mahurip malih pwa ya,
musuhta makwèh wihikan ta yèṅ naya,
mataṅ nya bhaktīka ri saṅ Raghūttama.
*ACDE. b. BK yéka. d. B bhaktika. Rāgūttama.

'Bāli, your friend is dead. Sugrīwa is alive but has left you. Your enemies increase and they are conversant with the *naya*. Therefore you should submit to Raghūttama.

76. Sirāta mitrānta taman sasambhawa,
apan paḍa krodha paḍāṅhiḍĕp lara,
sirālarāpan [n] inalap priyā nira,
kitālarān śīrṇna balanta dé nira.
a. ABCDE asambhawa. c. B inala.

'You think it is impossible to make friends with him, because both of you are equally furious with each other. He is angry because you kidnapped his wife, and you [are mad], because your troops have been destroyed by him.

77. Pahuntu lāwan wĕsi yan paḍāpanasa*,
rikān paḍapĕs nya tinon ta yātĕmu,
nahan paḍantat paḍa paṅhiḍĕp lara,
yadin samitrā kita kārwa māsiha.
*BCD. a. A pahunta. AEK paḍākasa. c. ABCDE tan.

'Steel and iron, when they are hot are soft and it is possible to combine them. You both are equally in grief [like hot steel and iron], but if you make friends with him [it is possible that] you will become his closest friend.

XIII

78. Ikā gĕlĕṅ saṅ Raghuputra yāpuya,
murub ya dé niṅ bala wānarāṅina,
ikopaśāmanta ya tāṅkĕna wwaya,
dumèh gĕlĕṅ māryya murub rikaṅ hati.

'The anger of Raghuputra is like fire, it is flaming up fanned by the wind which is the monkey-host, your forbearance will be the water which will put an end to the burning anger in his heart.

79. Lawan sĕḍĕṅtāt malaga lawan sira,
agö̆ṅ ta bhāgyanta hiḍĕpku yat pulih,
apan mahāśakti widagdha riṅ naya,
lĕwih ta wèh riṅ [ṅ] anurāga riṅ jagat.
b. ABCDE yan.

'Further, if you do not fight him in battle, your good fortune will return and increase, because of your great power and skill in policy and your great regard for other people.

80. Apan lĕwihtèṅ bala kośa paṅhaḍa,
makin kitānĕmbaha haywa maṅlawan,
apan yadin sora taman tĕmu ṅ phala,
kita pwa sor kośa balanta ya kṣaya.
b. BD maṅkin. d. ABD yā.

'If you think you have more troops and resources, it is better that you submit, not resist, because if you win you do not gain anything. The more so, as [at this moment] you have less resources and less troops.

81. Yapwan kitā* byakta jayā rikaṅ raṇa,
mataṅ nya haywāta maṅiṣṭi mapraṅa,
apan [n] ikaṅ wwaṅ gumawé kasaṅśayan,
suka nya miṅgat lara yāpuluṅ riya.
* B. a. ACDEK kita. b. A maṅisti yāpraṅa ya. BE maṅiṣṭi yāpraṅa. CD maṅiṣṭi yāpraja.

'If you are convinced that you will win the war, that is all the more reason that you do not go to war, because one who brings sufferings to others will lose his good fortune and misfortune will envelop him.

XIII

82. Nahan tinon saṅ prabhu yar gawé ṅ gawé,
byaya nya méman tuwi duryyaśériya,
sukāwasāna nya phala nya uttama,
nahan ya pinrih ginawé niraṅ prabhu.
a. B tan ton.

'These should be known to the king in the wake of action, that he considers the cost and the indignity that come out of it. The king should only aim for a happy ending to an action which will give an excellent result.

83. Kita pwa yāṅiṣṭi makāryya mapraṅa,
kṣayanta makwèh tuwi lābha durlabha,
lawan tĕmuntèṅ awasāna tan hana,
mataṅ nya yogyāt praṇatān panĕmbaha.

'However you wish to make war, though there are so many disadvantages and what could be obtained from it is just a disaster. At the end there will be nothing for you. Therefore it is best that you submit respectfully.

84. Anakta mitranta balanta yan pĕjah,
prabhāwa saṅ Rāma dumèh nya tan kalèn,
Sugrīwa mitranta umūr maré sira,
tan dadya tékan maluyomaré kita.
c. BCD humūr. d. CD maluyāmaré. BE tékān maluyāmaré.

'If your son, your friends, your attendants will be killed, it would be brought about by the might of Rāma, no other reason whatsoever. Your friend Sugrīwa has left you and has gone to his side. He will never return to you.

85. Nihan dumèh ya praṇatā manĕmbaha,
kasajjanan yāta tinūt nda tan kalèn,
swajāti saṅ sādhu tĕlas winèh hayu,
lanāgawé pratyupakara riṅ mawèh.
b. ABCDE yā tinutan. c. CD winèh ayu. d. ABCD hawèh.

'That is why it is better that you submit. You must follow the path of goodness, there is no other way. The nature of a good man, who has been paid a good turn, is that he will repay the benefactor in the same way.

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86. Lawan [n] ikaṅ wānara wīra dhīra ya,
tatar hanātah malihomaré kita,
agöṅ asih nyé sira saṅ Raghūttama,
mahöm kabèh mo dadahèn raṇāṅgaṇa.
a. B yā. b. A tanānātah maliha homaré. CDE tatan. c. B nyéri siraṅ. d. D ḍaḍahèn.

'Further the monkey-heroes are very loyal, there will be no one who will come to your side. They love Raghūttama very much. They have pledged and they are prepared to die in the battle-field [for Rāma].

87. Maṇik lawan mās wĕḍihan malit kunaṅ,
pawèha riṅ wānara tan parā ya,
ta mūlya taṅ mūlya kabèh tĕkériya,
ṅhiṅ wwa-wwahan yar kaharĕp nya tan wanèh.
a. ABCDE kunĕṅ. c. D tĕkèṅ. d. ABCDE yā.

'You cannot give jewels, gold or pretty clothes to monkeys [to bribe them]. All the valuables have no value to them, what they want is only fruit, nothing else.

88. Yapwan [n] ikāṅ Aṅgada liṅta ya prihĕn,
pètĕn marā ṅké kirimĕnta mās maṇik,
tathāpi tan dadya atah maré kita,
apan mahāsādhu sudhīra buddhimān.
b. ABE kirimanta.

'If you want to try for example to attract Aṅgada to your side by sending him gold and jewellery, he will never come to you, because he is a very good man, loyal and wise.

89. Mwaṅ tak manon śakti rikèṅ jagat kabèh,
anuṅ sayogyā śaraṇānta riṅ raṇa,
haywā lĕwih saṅka ri saṅ Raghūttama,
paḍa nirātah tuwi tat pamaṅguha.
a. ADE tan. B rikaṅ. c. B Rāghūttama. d. A tatar. B paḍa nirā towi tatar. CD nirār towi tatar. E. towi tar.

'Besides I cannot see a single powerful person in the whole world who could become your defender in battle. Let alone one who is mightier than Raghūttama even his equal cannot be found.

XIII

90. Sakwèh nirań déwata yukti āśrayan,
ri ṅūni kānyānumanèṅ jagat kita,
tapwan hanāsihta musuhta taṅ sarāt,
ndi tāt amèta ṅ śaraṇānuṅ āsiha.
a. CDE aśrayan.

'You can turn for protection to the deities, if in the past you showed compassion for the world. But you did not have any mercy towards your enemies in the whole world. Where could you find an affectionate protector?

91. Yapwan bhaṭāréśwara liṅta āśrayan,
tathāpi tan māsiha riṅ wwaṅ uddhata,
apan sukā saṅ śubhaśīla don ira,
tatan [n] asiṅ wwaṅ pwa kināsihan nira.
a. BE asihan. CD aśrayan.

'If you want to ask shelter for example to god Īśwara, but he does not like a wicked man. On the other hand he loves a man with good character, he does not love everybody.

92. Iké ri Lĕṅkā atidurgga durggama,
samudra gambhīra gunuṅ pagĕr nira,
kabwat nikān maṅkana tan ya paṅhaḍa,
ta durgga dé saṅ [ṅ] abhimāna mānasa.
a. ABCDE ikā. b. BCE nikā. D magöṅ nika. d. A mānasā. D tan.

'This city of Léṅkā is inaccessible and impassable. The ocean [around it] is deep, and mountains are surrounding it. Even so you must not be convinced [that you could hold the city], because nothing is impossible for those lion-hearted people.

93. Saṅkĕp kitèṅ sañjata kośa wāhana,
wadwā nirań Rāghawa tan pasañjata,
kabwat nikān tan hana ṅ āyudhériya,
saṅkep nikān maṅkana kapwa sāyudha.
b. A Rāghawā. E nira. c. A nika tan. d. ABCDE rikān.

'You are well-equipped with arms, vehicles and resources. And the troops of Rāghawa have no weapons. Even though they seem not to have weapons, they are in fact well-equipped with all kinds of weapons.

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94. Asiṅ mawit [t] ayudha yan tĕkèṅ raṇa,
tahĕn magöṅ mwaṅ watu parwwatottama,
yan tan hana ṅ parwwata lèn śilātala,
kukū nya huntu nya pakāyudhériya*.
*ABCDE. a. A raṇā. ABDE yāyudha. C. ya yudha. b. BE parbwatottama.
c. ABCDE parbwata. C nilātala. d. K paḍāyudhĕriya.

'When they come at the battlefield, everything found there can be used as weapons by them. A large tree, [or] a rock as big as a hill. If there are no rocks and flat stones, they can use their nails and their teeth as weapons.

95. Tatan hanātah gamana nya durbbala,
aṅhiṅ balantékana liṅku durbbala,
mataṅ nya tan lèna lanākĕnā huwus,
manĕmbahātah ri bhaṭāra Rāghawa.
b. E durbbalā.

'In no way could they come into trouble. On the other hand your troops, I say, are in trouble. Therefore submit and pay tribute to Rāghawa as soon as possible, as there is no other way.

96. Ṅhulun [n] umĕṅgĕp humĕnĕṅ manaṅguhi,
tatan sumaṅkā ri widagdha ni ṅhulun,
trĕṣṇérikaṅ bhoga taman warĕg suka,
na hétu niṅ mūḍa wĕnaṅ manaṅguhi.

'I pretend to do nothing but to give advice, not because I think I am wise and clever, but because I am attached to enjoyment, I am not satiated yet with pleasure. That is why this fool dares to give advice'.

97. Nahan taṅguh nira saṅ Wibhīṣaṇa,
kumonakĕn saṅ Raghuputra sĕmbahĕn,
sakrodha tāmbĕk nira saṅ Daśānana,
tatar sahur héwa ri saṅ Wibhīṣaṇa.

Thus was the advice of Wibhīṣaṇa, pleading for submission to Raghuputra. Daśānana became angry. He did not reply as he was furious with Wibhīṣaṇa.

CATURDAŚAMAS SARGGAH
Chapter XIV

1. Tat kāla yar kahĕnĕṅan ta siraṅ Daśāsya,
mojar ta taṅ kaki ṅaran nira saṅ Sumāli,
wruh riṅ wiwéka kaki riṅ [ṅ] ibu buddhimānta,
saṅké ryyasih nira sagorawa yar pataṅguh.
b. A Sumālī.

When Daśāsya kept silent, his grandfather Sumālī by name, took the word. He was a grandfather on his mother's side, very wise and experienced in politics. It was out of love that he admonished [Rāwaṇa] respectfully.

2. Hé Rāwaṇātiśaya yogya wuwus nyarinta,
tat* saṅśayan pituhu haywa wihaṅ** hatinta,
apan sĕḍĕṅ kita mituhwa lanā hayunta,
yapwat wihaṅ niyata yan pralayā sa-Lĕṅkā.
*ABDE. **ABCDE. a. B wuwus harinta. b. CK tan. K hiraṅ. d. ABCDE yapwan. pralayé.

'O Rāwaṇa, how excellent is the speech of your younger brother. Have no doubt, follow his advice, do not be stubborn. Because if you follow his advice, your good fortune will remain forever, but if you are unwilling to do so certainly Lĕṅkā will be ruined.

3. Nyānuṅ dumèh aku mituhwa ujar nyarinta,
saṅ Rāmadéwa sira mānuṣa tuṅga-tuṅgal,
laṅkap jugāyudha nirèṅ raṇa tar wanèhan,
kapwāpa yan kapalupuy pwa balanta ṅūni.

'This is the reason why I [urge you to] follow the advice of your younger brother. Rāmadéwa is a human being, a mortal, all alone, and his weapon in combat is only his bow and arrows, nothing else. Yet how could it be that your troops were annihilated before.

4. Wwaliṅku* yan duga-dugāta taman pamāyā,
mwaṅ tan wruhāpraṅa rikaṅ gaganāntarāla,
tātan kabèhana ri saṅ nrĕpaputra Rāma,
wèt niṅ suśakti** nira hétu nikān wiśīrṇna.
*AC. **ABDE. a. BCEK oliṅku. b. B rikāṅ. D apraṇa. c. ABE kabèh hana siraṅ. D kabèh hana. d. C wèt ni suśakti. K katĕn pwa śakti.

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'Frankly I believe that Rāma did not put a spell [on the demons] and that he could not fight in the air, he has no knowledge of these things. It was due to his great power that the demons were destroyed.

5. Ndan saṅśayaṅkwi rasikāpi upāya niṅ hyaṅ,
mwaṅ saṅ watĕk rĕṣi kabèh magawé upāya,
wwaṅ śaktimānta ginawé nira kāraṇā niṅ,
Lĕṅkāpura pralaya rākṣasa tan paśéṣā.

'Then I suspect him of being the instrument of the deities and sages. They created a mortal, a powerful human being, as a means to destroy the city of Lĕṅkā together with the entire demon-race.

. Mwaṅ dé bhaṭāra magawé naya sūkṣma mèwĕh,
wwaṅ lwir nya wānara bala nya apūrwwa riṅ rāt,
yapwan lagāna rasikā yadiyan tĕkā ṅké,
byaktān pĕjah kita mataṅ nya tanĕmbahātah.

'And the trick the deities are setting up is very subtle and mysterious. It is in the form of a human being with an army of monkeys. There has been nothing in the world like this before. If you fight him when he comes here, you will surely be slain. Therefore pay him tribute!

7. Akwèh asambhawa huwus rinĕṅö pwa ṅūni,
tan yogya kāraṇa nikaṅ pati yomatīya,
śatru hyaṅ Indra karĕṅö ta si Wrĕtra nāma,
yékāṅ apūrwwa umatī ya wĕrĕh nikaṅ wwai.
a. BCDE masambhawa. c. ABCD Wrĕtta. d. D yékā.

'There have happened many miracles before. Something that in no way could kill [somebody] turned out to be lethal. You have heard about the enemy of Indra, Wrĕtra by name. His death was caused by froth on water, which had no precedent in the past.

8. Pinrih binajra tamatar kawĕnaṅ akampya,
sakwèh niṅ āyudha tĕñuh tĕka iriyya śīrṇṇa,
sinyaṅ ya madyusa ri madhya nikaṅ samudra,
dé saṅ hyaṅ Indra kapisan ya tinampĕkan wwai.

'He was struck by thunder, but he did not move a muscle and he was not killed. Every weapon was destroyed on impact with his body. He was challenged to fight in the ocean by god Indra, and he was killed by water splashed [on him] by Indra.

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9. Nā taṅ Hiraṇyakaśipuh taya moli iriyya,
śakti nya tan papaḍa śīrṇna asiṅ musuh nya,
saṅkéryyanugraha Bhaṭāra dumèh nya śakti,
tan mātya riṅ rahina riṅ wĕṅi liṅ Bhaṭāra.
a. D iryyā. c. ABCDE śaktya.

'Likewise with the unmatched Hiraṇyakaśipu. He had no equal in power and all his enemies were slain by him. By virtue of a boon from the Supreme Deity he became so powerful, also he could not be killed either at day or night-time.

10. Tan déwa dānawa anuṅ wĕnaṅomatī ya,
tan yakṣa rākṣasa piśāca manuṣya tiryyak,
sakwèh niṅ āyudha taman paṅapéka iriyya,
nā liṅ bhaṭāra Paraméśwara nugrahé ya.

'Further, the Supreme Deity decreed that no deity, demon, *yakṣa,* titan, imp, human being and animal could kill him. No weapon could hurt him. That was the boon of Paraméśwara.

11. Sāmpun winèh ta ya warātiśayéka riṅ rāt,
darppāwĕrö ya wiparīta taman panolih,
tan déwa tan rĕṣi tĕlas karuhun tikaṅ wwaṅ,
bhraṣṭānanā sahana niṅ bhuwanāṇḍa dé nya.
c. D ikaṅ. d. B bhuwānāṇḍa.

'After he received this power, he turned savagely against the world. He was haughty, drunk beyond reason and heartless. No deity, no sage, and above all, no human being was spared by him. All the world was devastated and laid waste.

12. Tapwan hanāta gamanā nya tumoliha ṅ rāt,
glāna ṅ* watĕk rĕṣi lawan surasiddhasaṅgha,
kapwāsamūha umĕgil ri bhaṭāra Wiṣṇu,
āpan sirékana surākṣa rumākṣa riṅ rāt.
*BE. b. ACDK glāna watĕk.

'There was no way to save the world. The multitude of sages, deities and *siddhas* were at their wit's end. They came together and took refuge with god Wiṣṇu, because he is the guardian and protector of the world.

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13. Māsih Bhaṭāra winĕgil magawé ta māyā,
wwaṅ lwir nyawak nira ikaṅ muka siṅharūpa,
krūrékanaṅ kuku ya bajra paḍa nya tīkṣṇa,
māyā bhaṭāra Narasiṅha ṅaran nirèṅ rāt.
a. A māya.

'God Wiṣṇu had pity on the refugees and he created an illusory being. Half his body was human, and the upper half was a lion's. His nails were terrible, as hard as steel and as sharp as a blade. That illusory being was called Narasiṅha by the world.

14. Kyātīṅ sarāt sira matī kala daitya mūrkka,
śīrṇna ṅ Hiraṇyakaśipuh binĕlah ḍaḍa nya,
atyanta kas nya wĕsi tulya nikā awak nya,
ndā tan pasāra tinĕwĕk nira riṅ nakāgra.
d. B pasara. C paśāra tinuwĕk. D paśāra tinĕwĕk.

'He was renowned for having killed all the brutal wicked demons. Hiraṇyakaśipu was slain, his breast torn open. Though his body was as hard as iron, yet without difficulty it was torn apart by the nails [of Narasiṅha].

15. Nāhan asambhawa anuṅ rinĕṅö ya ṅūni,
tan yogya kāraṇa nikaṅ pati yomatī ya,
nāhan dumèh aku makona atah prayatnā,
riṅ śatru yadyapin asora titih nya towi.
a. ABCDE masambhawa.

'These are the miracles that happened in the past. Something that in no way could kill turned a killer. That is why I urge you to be careful in regard to the enemy, however weak he seems to be.

16. Lāwan* hiḍĕpku kita arddha masor titihta,
āpan pramāda rikanaṅ naya nirwiwéka,
ékānta wigraha anuṅ ginĕgö ya dènta,
ṣaḍguṇa yogya ya gĕgön tuwi tad gĕgö ya.
*B. a. ACDEK lawan. d. ABDE ṣaḍgoṇya. ABCDE tar. D yat.

'And I think your position is very much weaker [than that of the enemy], because you are careless, indifferent in regard to *naya* (policy). You are an expert in only one thing, to cause quarrels. You neglect to perform *ṣaḍguṇa*, which you should perform.

XIV

17. Mwaṅ tat hiḍĕp guṇa nikāṅ anurāga riṅ* rāt,
solahta sāhasa sasar tan anūt i yukti,
saṅ [ṅ] Āryya sādhu sasiwin sira śatrū dènta,
maryyāda saṅ sujana sajjana tad-gawé ya.
*ABE. a. ABCDE tan. CDK niṅ. d. ABCDE tar.

'And you do not have regard (*anurāga*) for other people. All that you have done is savageness, you have deviated from the path of goodness and never adhere to the truth. You regard as enemies noble and good people to whom you are supposed to pay your reverence. You do not follow the example given by the conduct of good and noble people.

18. Nāhan kasorta* ya mataṅ nya manĕmbahātah,
sojar nyarinta pituhun apatan** salah ya,
āpan ya hétu ni hayunta hiḍĕpku tan lèn,
bhaktyanta kéwala ri saṅ nrĕpaputra Rāma.
*A. **ABE. a. A nahan kasorta ya. b. CDK apan tan. d. ABCDE bhaktyāta.

'That is why you are inferior to Rāma. Therefore pay your tribute. Follow the advice of your younger brother, because it is not wrong. [Because] it seems to me that it is the only way to save your good fortune. Declare your devotion to prince Rāma.'

19. Nā liṅ niraṅ kaki kakiṅkiṅan amrih ojar,
saṅkā ryyasih nira mapinta-kasih mataṅguh,
saṅ Rāwaṇātiśaya māna manah nirākas,
tātar lĕgö sapinatih tuwi tar patih ya.
b. B yyasih.

These were the words of his grandfather, out of fear, trying to give advice. It was because of his love [towards Rāwaṇa] that he made the plea and gave advice. Rāwaṇa['s heart] however was very stubborn and presumptuous. He did not want to obey people worthy of being obeyed.

20. Kāla saṅ kaki sĕḍĕṅ mawara-warah,
Kumbhakarṇṇa sira jāgra ya rumĕṅö,
dé nikāṅ ujar-ujar pasili-silih,
śīghra yar pawuṅu arddha warurutĕn.

When his grandfather was giving his admonishment, Kumbhakarṇṇa woke up, and on hearing the conversation quickly became attentive, though still very sleepy.

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21. Wruh siré naya nikāṅ inulih-ulih,
sāri-sāri niṅ ujar iniṅĕt-iṅĕt,
buddhipūrwwaka huwus maṅaṅĕn-aṅĕn,
yar sahur kadi gĕrĕh swara matĕrĕh.

He knew that they talked about *naya*. He remembered the essence of the discussion. After meditating [on the subject] for a while, he spoke with a thundering voice.

22. Hé Daśānana salah naya winuwus, tā guṇa nya apa tan hana pituhun,
wèt i māna ni hatinta ya matĕguh, saṅ widagdha mawarah sira sinalah.

'Hey Daśānana! It is wrong to ask for discussion about *naya*. It is useless, because you will never listen to it. The reason is your stubborn presumption. Even when an expert is speaking, it is wrong to you [what he says].

23. Saṅ Wibhīṣaṇa wicakṣaṇa riṅ aji, yukti tékana wuwus nira pituhun,
ndan hatinta abhimāna juga wihaṅ, tar hiḍĕp rasa nikaṅ naya pawarah.
d. BCD raṣa.

'Wibhīṣaṇa is outstanding in his knowledge of the scriptures. His advice is good, follow it! But [I think] your heart is stubborn and presumptuous, and does not conceive the significance of the *naya* discussed.

24. Bhāskarogra tuwi dadya sira matīs,
hyaṅ śaśāṅka tuwi dadya mapanasa,
ndan kitān winuwusan pi sakapisan,
tan hanāta gamananta mamatiha.
a. B turwi. CE matis. b. B mapanasā.

'Even the hot sun can be told to be cool, even the moon can be told to be hot. But there is no chance that you will listen to good advice though given time [and again].

25. Jāti niṅ prabhu puwih hana ri kita,
dhīra tātan aharĕp wara-warahĕn,
saṅ Wibhīṣaṇa wĕnaṅ sira mawarah,
wruh sirékana dumèh ya majar-ajar.

'However, you have the qualities of a king, that is steadfastness, and does not want to be advised [to do anything]. But Wibhīṣaṇa has the right to give advice. He knows what he is talking about. That is why he earns the right [to give advice].

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26. Dharmma niṅ prakrĕti séwaka tinañan,
dé niraṅ prabhu rikaṅ naya winaya,
wèt nyasih nira ri saṅ siniwi kunĕṅ,
donya tan hana wanèh hita satata.
a. C tinanan.

'The obligation and the duty of one who serves, when asked by the king about *naya* and *winaya* (policy and its application), [is to give advice] out of love for his master, with the single purpose to achieve wellbeing for all times.

27. Mwaṅ widagdha kita riṅ rahayu daṅū,
yukti tékana ujar nira ri kita,
ndā mĕné mari guṇajña kita wihaṅ,
tan rĕsĕp rasa nikāṅ ujar i kita.
d. B raṣa.

'And you yourself had experience in performing good deeds in the past. It is true what is said about you. But now you are not virtuous anymore and you are stubborn. You cannot conceive the essence of advice given to you.

28. Saṅśayāku ri [y] ulahta lagi salah, krūra kéwala taman hana tinahā,
ndān awās ya* maphalā hala ri kita, tan dadīnalaṅ-alaṅ pati ya tĕkā.
*B. c. ACDE awāśya. K awaśya.

'I suspect that you have done something wrong again. You are always so atrocious, without regard to anything or anyone. Then it will end in bad result for you, inevitably death will come.

29. Pāmbĕkanta karĕṅō lagi inupĕt,
sāhasèṅ sakaharĕp taya katakut,
sakta riṅ paṅan inum jĕnĕk iṅ inak,
grāmya-bhoga ya manamtam iri tamah.

'I hear that your conduct is loathsome, atrocious to everyone without regard to anyone. You are fond of food and drink, absorbed in luxury. Sensual pleasures develop bewilderment (*tamaḥ*).

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30. Saprakāra niṅ ulah kinatakutan,
    mwaṅ sarūpa nikanaṅ magaway ilik,
    yéka nitya ginawé tinuhagaṇa,
    byakta yan pamuharāṅ phala mahala.
    d. B mahāla.

'Everything that creates fear, and germinates hate, you do all the time. It is clear that it will bring about repercussion.

31. Wruh ṅhulun lara tĕkā ri kita huwus,
    nda ta kantuna rikaṅ kṣaṇa ri kita,
    daitya dānawa asiṅ musuh umarā,
    nyā ṅhulun pĕjaha riṅ raṇa dadaha.
    b. BC nda tan. E ndā tak [k] antuna.

'I see already misfortune coming to you. And all the demons, titans etc. will not be separated from you. Whenever there comes an enemy, even I will be killed and fall in battle.

32. Tā kasaṅśaya huwus manĕmu suka,
    yajña puṇya tapa kapwa ya gawayĕn*,
    tuṣṭi séṣṭi humaḍaṅ taya kakuraṅ,
    mātya riṅ raṇa nahan suka kawĕkas.
    *ABCDE. b. K gawayan. d. BCDE katĕwas.

'I do not worry, because I have enjoyed happiness, I have done penance and made offerings. I am satisfied, because everything I wished has been provided fully. To die in combat is the ultimate happiness.

33. Haywa taṅ naya hinöm pinakagawé,
    āpa tan tahu manīti daṅu-daṅu,
    śakti sāhasa lanā ya mapakĕna,
    maṅkanāta kita riṅ Raghutanaya.

'Do not discuss *naya*, it gives only trouble, because you have never listened to guidance since former times. You resort to brutal force, as always. Do likewise in regard to Raghutanaya.'

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34. Nā ta liṅ nira ri saṅ Daśawadana,
 Kumbhakarṇṇa maturū ta sira muwah,
 saṅ Wibhīṣaṇa muwah sira mawuwus,
 durnimitta ya tinon ira mahala.
 d. C durnimītta.

Thus he said to Daśawadana. Kumbhakarṇṇa went to sleep again. Wibhīṣaṇa spoke again, as he saw bad omens.

35. Hé Daśāsya niyata ṅ pati ya tĕkā,
 kādbhutāṅ aśubhacihna wahu-wahu,
 nyāṅ lĕbū umibĕk iṅ pura sumaput,
 tan pakāraṇa ạmogha juga mĕlĕk.

'O, Daśāsya. Without doubt death will come. There have recently been amazing bad omens. Dust was filling up the sky and covering the whole city. There was no reason, but still suddenly it came.

36. Bāyubajra kadi bajra ya biṣama,
 ghūrṇṇitèṅ nagara ghora ya gumuruh,
 mwaṅ manuk muni humuṅ kadi manaṅis,
 lèn kidaṅ masasaran masuk i [y] umah.

'Thunderstorms came like dangerous *bajras*, rumbling and roaring through the city. The birds uttered cries, which sounded like lamentation while fluttering around and entering the houses.

37. Mwaṅ bhaṭāra Rawi rodra makalaṅan,
 kālamrĕtyu juga yan [n] umiṅĕt-iṅĕt,
 maṅkanékana sĕnö nira makuniṅ,
 tan sinaṅśaya ikaṅ mahala* daṅū.
 *ABCDE. d. K ikèṅ ahala.

'The Sun (god) had terrifying rings [around him], which when looked at intensely, resembled *kālamrĕtyu* (doomsday). The rays [of the sun] were yellow. Since former times these had been regarded as bad omens.

38. Lèn hanārddha maputih makuliliṅan,
 ṅkā ri wimba nira bhīṣaṇa ya mabāṅ,
 yan katon kadi ta siṅha wahu mĕtu,
 késarā nira sĕnö nika* kumĕlab.
 *ABE. d. C nikā. DK nira.

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'Then there was a pure white ring around the sun-disc which was blood red. It looked like a lion just coming out, the manes were the brilliant rays.

39. Mwaṅ Wrĕhaspati katon rahina tuwi,
néka handaru rurū juga tumibā,
bhūmi kampita tibā nya ya kumĕtĕr,
yan kĕtug kadi matag pralaya tĕkā.

'The star Wrĕhaspati (Jupiter) was visible at daytime, all kinds of fire-balls fell down, the earth trembled on the impact. Its explosion was like an indication of the arrival of doom.

40. Kwèh piśāca maṅigĕl kagiri-giri, matri ya prakaṭa sāhasa umasö,
krora* tātan atakut ri kita mĕné, cihna niṅ pati tĕkā ri kita huwus.
*AB. c. CEK krośa. D tan taṅ atakut.

'Many imps were dancing in an awe-inspiring way. There were noisy and moved forward monstrously while shouting aloud. They were wild, they were no longer afraid of you. It is the omen that death will come upon you very soon.

41. Lĕmbu lĕmbita susu nya ya makĕḍik,
yan pinöh mĕtu wiwarṇna ya mahaṅi,
hyaṅ [ṅ] apuy tuwi wikāra sira mĕné,
tan dilah tinahĕnan tamala-malah.

'The cow's udders were flabby and gave little milk. If they were milked, the milk was colourless and it smelled. The fire is also different now, it does not flare up though much firewood is thrown into it.

42. Lèn kukus nikanāṅ ahuti mahalé, yan wĕlĕk matĕmahan sĕmut apupul,
rambut iṅ hulu wanèh umilu mĕlĕk, byakta yan pati phalā nikana kabèh.
a. BDE āhuti.

'The smoke of the offerings fire looks ugly, if it smokes, the smoke turns into ants sticking together like dogs. The hair on the head turns also into smoke. All of them foretell death.

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43. Śānti kānĕn-aṅĕnĕn paṅupaśamā,
kwèh ariṣṭa atikaṣṭa kattakut,
haywa tan wawarĕṅö lara humaḍaṅ,
yapwa tan upaśaman pati biṣama.
a. ABDE paṅapaśama. B śākti.

'We have to recite appeasement formulas to pray [to God] for forgiveness. Do not be indifferent about the forthcoming mishap. There are many horrifying and bad misfortunes approaching. If we do not make appeasement offerings, dreadful death is imminent.

44. Haywa taṅ hati wihaṅ hita pituhun,
séwakātiśaya riṅ kaba-kaba ya,
mèwĕha ṅ mawarahèṅ hayu ri kita,
kéwalāṅuguṅ-uguṅ prabhu juga ya.
c. B sawékātiśaya.

'Do not be stubborn, listen to good advice. Pay attention to those giving you good counsel. Your attendants are very thoughtless, they only spoil the king.

45. Tan hanoṣadha wanèh paṅupaśama,
ṅhiṅ manĕmbaha ri saṅ Raghutanaya,
Maithilī sira wawan waluyakĕna,
yéka śāntika sahasra paḍa nikā.
a. ABD paṅupaśamā. C paṅupasama. b. B Ragutama. d. C śahaśra.

'There is no remedy, other than appeasement-offerings, other than submission to Raghutanaya. Bring back Maithilī, she is equal to one thousand appeasement-offerings.

46. Tan kitékana kakiṅkiṅa pĕjaha,
riṅ raṇāṅgaṇa apan warĕg iṅ inak,
saṅ krĕtārtha paripūrṇna krĕtayaśa,
lābha liṅ nira rikaṅ mati malaga.
a. B kakiṅkiṅan. d. B ri saṅ.

'You do not need to care whether you will fall in battle, because you have enjoyed enough pleasures. For those who have done their duty and have built up perfect merits, the only achievement left is to fall in battle.

47. Saṅhulun kunaṅ anuṅ pinakahulun,
tan warĕg suka sĕḍĕṅ maharĕp inak,
yukti tékana hiḍĕp nya anumanan,
bhaktya liṅ nya ri siraṅ Raghutanaya.
a. BCE kuṅĕṅ.

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'But I am only a servant, I am not satiated yet with pleasures. I am still longing for them. Truly grant me your approval, submit yourself to Raghutanaya.'

48. Saṅ Wibhīṣaṇa huwus nira mawuwus,
krodha saṅ Daśamuka jwalita murub,
bhīṣaṇékana wulat nira mawĕlū,
kampitékana kumis nira kumĕdut.

When Wibhīṣaṇa finished his speech, Daśamukha was flaming with fury. His eyes were round and awe-inspiring, his mustache was quivering.

49. Maṅkana ṅ bhru kuṭi lèn rahi marĕṅu,
téja niṅ muka mabāṅ kadi tinĕpak,
ambĕkan nira mahos hati mapanas,
krūra tékana sahur nira magalak.

So his brows knit and his face was in rage, shining red as if being slapped, his breathing was heavy. His hot temper soared, rude and harsh was his answer:

50. Ai Wibhīṣaṇa milag pwa yu laku mūr,
durnimitta sawuwusmu ya mahala,
Rāghawāmĕnaṅa Rāwaṇa alaha,
hāh asambhawa dahat puliha tuwi.
b. B durnimatta. d. ABCDE masambhawa.

'Hey Wibhīṣaṇa, get out! Beat it! Your words are bad and ill-motivated. Rāghawa will win, Rāwaṇa will loose. Ah! That is absurd, even if [Rāma] were able to double his might.

51. Ron ikaṅ kayu makiṅ ya kumĕlĕma,
riṅ tasik watu kumambaṅa maliha,
wway manunwana apuy mamaḍĕmana,
yan kadi pwa ya rikā aku n alaha.
d. B dadi.

'If it happens that a dry leaf could sink and stone could float on the water of the sea, or water could burn and fire could extinguish [something burning], then I will be defeated.

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52. Hāh Wibhīṣaṇa bali pwa ya piwarah*,
ṅhiṅ mĕné wruh i hati nyu ya kuṭila,
drohakātiśaya duṣṭa ya ta karih,
ndan mĕné kawĕtu ṅūni ya winuni.
*D. a. ABCEK piwaras. b. ABCDE nya.

'Ah, Wibhīṣaṇa, you think you can give me advice, but now I know that your mind is base, treacherous and extremely deceitful. Just now that which was hidden in the past has been revealed.

53. Riṅ daṅū hana musuh kinira-kira, tan pisan-pisana tan milu malaga,
ndan waliṅku kawikuñ juga ginĕgö, tākarih druhakan īca kanaraka.

'In the past if we planned [to invade the enemy], not only once [but many times] you did not want to come along. Then I thought, that you were a conscientious objector based on religious principles. Now it proves [that you are] a damned debased traitor.

54. Mwaṅ dudū hati nikaṅ wiku adhama,
bhoga-bhuṅga kaharĕp nyu taya wanèh,
tan sakahyuna nikaṅ tahu riṅ aji,
yapwa donmwapilĕhĕṅ umari wiku.
b. ABDE nya. d. C umarī.

'Furthermore a religious man, a *wiku,* does not crave of petty things, but what you want is nothing else but pleasure and enjoyment. You do not want to strive for knowledge. If that is what you want, it is better that you cease to be a *wiku* (sage).

55. Rākṣasa prakrĕti śuddha ya wulana,
nyaṅ Wbihīṣaṇa ya wuṅkukana nikā,
wandhuwargga ya banantĕna maputih,
ka pwa tulya talutuh kala sumĕlat.
d. C sumĕlab.

'The nature of a *rākṣasa* (demon) is pure, like the moon, but Wibhīṣaṇa is the crooked one. All the members of the family are white and clean, but you are the dirty spot amongst them.

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56. Wwaṅ [ṅ] apa ṅwaṅ aharĕp huluna juga,
kaśmalāniraṅ-iraṅ maniwi-niwi,
bhaktya riṅ musuh alah maharĕp inak,
dhik lĕhĕṅ mati manĕmwa kanaraka.
c. B harah.

'What kind of person am I that I should want to employ you, because you are so wicked. You put me to shame publicly and make a fool of me. You want to serve the enemy for the one reason that you like to enjoy things. Aah! It is better that you die and go to hell.

57. Hāh aḍā pira harĕpmu n ahuripa, byakta kon ahuripamĕgil iriya, hīna mahyun umarèṅ musuh adhama, yan hĕnĕṅ wĕnaṅa téka mahuripa.
b. B musu.

'Ah! How strong is your desire to live, that you lower yourself to wish to serve the evil enemy. Clearly you might survive if you take refuge with him, but if you remain [here], could you stay alive?

58. Kāla niṅ nagara śīrṇna ya matunu,
tuṣṭa cittamu sĕḍĕn nya wahu murub,
ko dumèh adhama wānara luputa,
cihnamu druhaka nīca kala cĕmĕr.

'When the city was burnt to the ground you were delighted to see the flaming fire. You were the reason that the ape could escape. That is the proof that you are a debased, wicked and filthy traitor.'

59. Saṅ Daśānana huwus maṅuman-uman,
riṅ palaṅka tumurun ta sira madĕg,
maṅkas-aṅkas umasö ta manudiṅi,
maṅdĕdĕl muka ah-o karacapala.
d. ACD kalapacala. BE kalacapala.

When Daśānana finished his abuse, he stood up and descended from his throne. He moved forward furiously, pointing at Wibhīṣaṇa, he kicked him in the face. Ah! O! Violent buster!

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60. Saṅ mahārddhika minaṅkana humĕnĕṅ,
citta niścala wulat nira mamanis,
buddhi śuddha malilaṅ taman agĕlĕṅ,
mwaṅ manah nira kadi sphaṭika maṇik.

The noble wise man, though manhandled like that, kept his head. His mind was flawless, his expression remained calm. His consciousness remained clear and pure, he was not angry. His heart was firm like the crystal of a precious stone.

61. Jāti saṅ sujana yar pinaribhawa, nirwikāra sira dhīra tar akumĕl,
tulya sāgara ikaṅ hati malilaṅ, tar kĕnĕṅ gĕlĕ-gĕlĕh śuci satata.

The nature of a noble man when he is insulted, is that he remains composed and unworried. His mind is like the ocean, not polluted by filth, and remains pure forever.

62. Tar masora sira yar pamalĕsana, mapraṅātĕhĕra towi tar alaha,
ndān ikaṅ* brata magöṅ ya ta ginĕgö, śāntikā kinĕkĕsan pinakamaṇik.
*D. b. B tar ahalah. c. ABCEK ika. d. B śāktikā.

He would not be defeated if he struck back, even if he had to face his enemy in combat he would not be beaten. But he adhered to his great vow, namely 'forbearance' which he kept in his heart as a jewel.

63. Wruh nirĕṅ winaya sajjana carita, yĕka nitya pamasĕh hati magĕlĕh,
śānta satya sawuwus nira ya sadon, somya suswara sahur nira wĕkasan.
c. B śanta.

His knowledge of discipline and [examples] of the conduct of eminent people, was the purifier of his troubled heart. He intended to be always patient and honest in all his words. So at length he replied with friendly accent.

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64. Hé nāthālapana ṅ gĕlĕṅ pahalilaṅ wèhĕn wiśuddhā ṅ manah,
swasthā saṅ prabhu haywa kéwala tumūt sojar nikaṅ wwaṅ wanèh,
tan swaṅ yan pamituhwa taṅguh apa tan moli pwa riṅ dé kabèh,
séṣṭintékana tūtakĕn pahatĕguh buddhinta tan piṇḍaha.
b. B swastha.

'O, king, banish your anger, clear your fury from your mind, and keep it pure. May the king be well and prosperous. Follow the counsel of other people. It is worthless to listen to my advice, as it is not as good as all those others. Do as you wish, stick to your decision firmly and do not change your mind.

65. Lāwan* ṅwaṅ kadi saṅhulun hana hulun mamrih ya mojar hita,
ndan buddhinta ya karṇnaśūla rumĕṅö mèwĕh kitān māpĕsa,
yogyāyogya nikāṅ ujar tinahilan dé saṅ prabhu n paṅrĕṅö,
āpan dharmmatulā ṅaran nikar alap buddhi prasiddhāhayu.
*DE. a. ABCK lawan.

'And people like me are only a servant who wants to say what is meant for the good, but you think it was unbearable to your ears and difficult to acknowledge [the well-meant intention]. Consider my words whether they were proper or improper to listen to, because it was like the scale of *dharmma* (religious Law). When [finally] the decision is taken, may it be perfectly suitable [for your purpose].

66. Lwir niṅ waṅ kadi saṅhulun salah ikā riṅ doṣa yan tan tinūt,
kadyaṅgā nikanaṅ parārtha manuluṅ wyādi n-pawèh oṣadha,
tātan waidya sadoṣa yan tan ininum tamba nya pathyāpahit,
nāhan lwir mami kam panaṅguhi atah tātan kĕnèṅ duryyaśa.
b. ABCDE pawèh oṣadhi. d. D kām.

People like me, are not to blame, when one does not listen to them. It is like the case of a philanthropist who wants to help a patient by giving him a medicine. The doctor is not to blame when the bitter but beneficient medicine is not taken [by the patient]. Likewise is my case, when I gave you counsel, I will not be condemned.

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67. Sakrodha pwa hatinta yat [t] inujaran tad wruh ri doniṅ wuwus,
wèt niṅ gön abhimāna saṅ prabhu iké sojar nikaṅ wwaṅ wanèh,
ṅwaṅ tan patya marān manohara kunaṅ yānuṅ sinaṅguh kĕna,
ndak tontona wasāna saṅ prabhu hĕlĕm mamwīta mūra ṅhuluṅ.
a. ABCDE yan. tag. c. BE satya.

'Your heart gets cross when you are given counsel [though it seems that] you do not know the significance of it, by the reason that you have listened to the advice of these other people which makes your pride swell. I will not come to you as long as only flattering is good for you. I will wait and see what will happen to you in the future. I bid you goodbye.

68. Saṅ hyaṅ śāstra mĕné katon tuhu nirār ton ṅwaṅ prayatnā tuhan,
wwaṅ wadwā nira mūrkka rakwa ya ikān byaktān pamaṅguh hala,
kadyaṅgā nikanaṅ wwaṅ āmĕṅ-amĕṅan moṅ mwaṅ [ṅ] ulāgöṅ biṣa,
yékān kāwit-awit pamaṅguha ṅ inak duhka nya yāgöṅ tĕmĕn.
b. B na. c. B ulā lèn.

I see now the truth mentioned in the scriptures [that says] that one should beware of his attendants. One, whose attendants are wicked will surely plunge into trouble. It is like someone who plays with tigers and venomous snakes, once for a while he gets fun, but at the end the misery is enormous.

69. Lāwan yan syapa tāhaṅan syapa salah śīla* nya liṅ saṅ prabhu,
yan ṅwaṅ bhrĕtya mataṅguh iṅ prabhu kunaṅ yānuṅ kĕnā riṅ salah,
yan saṅ bhūpati nirwiwéka capalèṅ wadwā kunaṅ yāhayu,
sakwèh saṅ mapatih sirékana anuṅ prĕṣṇān apan wruh kabèh.
*ABCD. a. EK śila. b. ABCDE kunĕṅ. d. B prĕṣṇā tapan.

'Furthermore let the king say who is correct and who is wrong. If a servant gives advice to his master, is it the servant who should be punished [if the advice does not suit the king]? If the king is inconsiderate and very quick to aim his punches at his faithful attendants, [is that correct]? Ask all your ministers, because they all are experienced people.'

70. Nā liṅ nirāṅ* aryya Wibhīṣaṇān sahur,
sāmpun sirāmwīt krama śīghra yar wĕtu,
madĕg ta rowaṅ nira bhakti tan kasah,
tumūta sakwèh nira wèt nikāṅ asih.

Thus was the reply of the noble Wibhīṣaṇa. He took his leave and went out immediately. His loyal friends stood up also, they did not want to be parted from him and wished to go with him, out of affection.

PAÑCADAŚAMAS SARGGAH

CHAPTER XV

1. Atha lumaku siromaliha saha bala,
Raghutanaya sirékana wĕgilĕn ira,
gaganatala hawan nira mibĕr aṅalor,
prawara giri Mahéndra ya hinarĕpakĕn.
c. ACD hawān.

So he went away with his troops to take refuge with Raghutanaya. They went by air, flying to the north in the direction of the mountain of Mahéndra.

2. Tasik atiśaya bhīṣaṇa hinaliwatan,
tĕka ri tĕpi nikaṅ jaladhi sira huwus,
makaburĕṅaṅ ikaṅ wray umulat i sira,
paḍa majaga waliṅ nya Daśamukha tĕka.
b. the lines from 2b-3d are missing in A.

They flew over the most dangerous ocean and arrived at [the other] side of the sea. The monkeys, on seeing them were in an uproar and became alert, as they thought that it was Daśamukha coming.

3. Pawanasuta sirékana wawaṅ umulat,
maṅiṅĕt-iṅĕtakĕn sira dadi matutur,
gumuyu sira manuṅsuṅ agiraṅ umasĕ,
hana rĕṇa nira ṅūni ya kinatuturan.

Quickly Pawanasuta looked at him, and at closer look he recognised him. He smiled and stepped forward to meet him. He remembered his kindness from days gone by.

4. Prakrĕti nira saṅ āryya satata matutur,
ri guṇa nikana saṅ sujana maṅasihi,
makĕḍika tuwi tan dadi ya kinalupan,
ṅuni-ṅuni yan agöṅ hana ri hati sadā.
d. AE nira.

He remembered the conduct of the noble prince, also his virtue as a *pundit* who loved other people. He did not forget the [little] kindness he had received, let alone the big ones, they remained forever in his mind.

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5. Wwara mara rĕṇa ṅūni ya hana ri sira,
   giri sadrĕśa hiḍĕp nira riya sagunuṅ,
   ya ikana kaharĕp nira walĕsĕn ikā,
   brata nikana saṅ āryya mamalĕsa guṇa.
   b. D raya. c. B sakarĕp.

   Formerly he felt that Wibhīṣaṇa had a liking for him, and he regarded it as a mark of affection as large as a mountain. He wanted to reward him [for this], as it is in the nature of a noble man to repay kindness rendered to him.

6. Pinalaku ṅ asihéki sira mawaraha,
   umajarakĕna bhakti rasikana tĕka,
   Pawanasuta kinon ta sira dadi masö,
   tĕka mawarah i saṅ Raghusuta wijaya.
   d. B mawara.

   He was asked to inform the victorious Raghusuta of his [Wibhīṣaṇa's] arrival to render his devotion. Pawanasuta on hearing the request went away to wait upon the prince.

7. Prawaraguṇa Wibhīṣaṇa ikana tĕka,
   huluna ri suku saṅ prabhu tan alaṅ-alaṅ,
   sahuripana mahārddhika tuwi guṇawān,
   nipuṇa riṅ aji śāstra wĕnaṅa śaraṇa.

   'The most outstanding Wibhīṣaṇa has come to render his service without reservation at the feet of my lord. It is certainly better to accept him as he is noble and virtuous, conversant in scriptures and formulas and may become a good ally.'

8. Nahan ikana wuwus niraṅ Anilasuta,
   umajar-ajarakĕn guṇagaṇa rasikā,
   Raghusuta rumĕṅö guṇa nira ya magöṅ,
   kadi inalap ikaṅ hati maṅanumata.
   a. C nikana.

   Thus were the words of Anilasuta, expounding Wibhīṣaṇa's various virtues. On hearing the detailed information about his great virtues, Raghusuta agreed to accept him.

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9. Prakrĕti guṇajña satata mapagĕh, maṅasihi śaraṇāgata saphala siwin,
musuh amalaku jīwita tuwi hinurip, tuhu-tuhu puruṣottama atikaruṇa.
b. B śaraṇagata. d. B hati karuṇa.

He was always wise and unwavering in his principles to love and to give shelter to whoever might come to ask for it. Even an enemy who begs for his life will be saved. He was really an outstanding person who excelled in magnanimity.

10. Api tuwi sira saṅ mamalaku śaraṇa,
sari-sari nikanaṅ guṇa hana ri sira,
saphala sira rinakṣa wĕnaṅa śarana,
mamawa suka magöṅ ikana gati nira.

Moreover this one seeking refuge was a man of the highest integrity. It was better that he be granted his request and taken into his ranks, to bring great happiness. Thus was Rāma's intention.

11. Huwus inajarakĕn ta sira dadi masö,
praṇata ri suku saṅ prawara Raghusuta,
satama nira tĕḍuh jaladhi mari humuṅ,
marahakĕna panĕmwa nira suka magöṅ.

As he was told [that his request for shelter had been granted] he moved forward [to pay tribute] respectfully at the feet of the hero Raghusuta. When he entered his presence, the ocean abated and was very calm, signifying that he would find great fortune.

12. Atha huwus apagĕh tikana gati nira,
inanumata sirān pamalaku śaraṇa,
kadi ta tinitisan [n] amrĕta hati nira,
mahawan anĕmu höb ya paḍa nira suka.
a. ABDE ikana. d. C ma-awan.

Thus, when his purpose was obtained and his request for refuge was granted, his heart was as if sprinkled with the nectar of immortality; as one on a journey had found shelter was the equal of his happy feelings.

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13. Nda tatīta yar hana siraṅ Wibhīṣaṇa,
    maṅaṅĕn [n] aṅĕn ta sira saṅ Raghūttama,
    atimèpu riṅ hawana niṅ [ṅ] umĕntasa,
    ikanāṅ upāya kadi tan kapaṅguha.

Let us leave Wibhīṣaṇa staying [with the monkeys]. Prince Raghūttama was pondering over a way to cross the ocean. He was very much troubled, as he seemed unable to find a solution.

14. Aputĕk manah nira taman pasiṅkaban,
    manurun ta moha nira jāti niṅ dadi,
    ikanaṅ tasik kadi ta wighna yar hiḍĕp,
    pratibandha maṅhalaṅi tan pawèh hawan.
    c. ABCDE yāk. d. ABCD pratiwāṇda. B maṅalaṅi hawān.

He was depressed as he saw no way out, and this gave rise to bewilderment which was inherent in him as a mortal. He regarded the ocean as an obstacle, an obstruction that barred his way [to Lĕṅkā].

15. Tuhu śabda saṅ prawara wrĕddha paṇḍita,
    ikanaṅ [ṅ] unĕṅ lawan asih mawèh ilik,
    Raghuputra monĕṅ aṅaṅĕn-[n] aṅĕn priyā,
    agĕlĕṅ sirèṅ tasik apan ya wādhaka.
    d. BE wādhakā.

The words of outstanding elderly pundits were true, that love and affection could give rise to hatred. Raghuputra was overwhelmed by pangs of love for his wife, his anger was aroused by the sea which hindered him.

16. Tĕka niṅ gĕlĕṅ ri hati mogha yānaput,
    mapanas diwākara sahasra tulya ya,
    ginamĕl-gamĕl nira iké laras nira,
    wĕkasan madĕg tihaṅakĕn panah nira.
    a. ABE i.

The anger entered his heart and covered it thoroughly. It was as hot as the heat of the sun, a thousand times. He grabbed his bow, once and again, till at length he stood up and put an arrow on his bow.

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17. Paripūrṇna dé nira mayat [t] ikaṅ laras,
    dumilah ta tuṅtuṅ ikanaṅ panah murub.
    ikanaṅ samudra panahĕṅkwa liṅ nira,
    alah épu tan tĕmu ṅ upāya riṅ tasik.
    b. C tana tuṅtuṅ.

He drew his bow to a perfect [round] shape, the point of his arrow was flaming. 'The sea is obstrucing my way,' he said, full of distress as he saw no solution to the problem of the sea [barrier].

18. Ri sĕḍĕṅ nirānihaṅakĕn laras nira,
    kumĕtĕr samudra prĕthiwī prakampita,
    giriparśwa cāla* kalawan rasātala,
    paḍa saṅśayèṅ pralaya kāla yar tĕka.
    *ABDE., c. CK śāla. d. BE tĕkā.

At the time when he put an arrow on his bow, the sea trembled, the earth shook, the mountain-slopes and the netherworld quaked, they were apprehensive that doomsday had come.

19. Linĕpasakĕn pwa ikanaṅ panah murub,
    kumisik tasik kapanasan [n] iwak kabèh,
    maṅĕlih timiṅgila gĕlāna durbbala,
    balisah kabèh kaburu dé nikaṅ panas.

He discharged the flaming arrow, the sea became boiling hot, too hot for the fish. The *timiṅgilas* were depressed and in great trouble, moaning and dispersing, hunted by the heat.

20. Wuhayāhuyāṅ-huyaṅan arddha mātya ya,
    umĕhāh mahosyan umahas mamèt atīs,
    wwara lumba-lumba ya malumba yālayū,
    hana mīna buntĕk amĕtĕk* rikaṅ latĕk.
    *BD. d. ACEK apĕtĕk.

The crocodiles were restless and felt certain that they would die; moaning and breathing wearily they swam away looking for cooler places, the *lumba-lumbas* ran and jumped away, and the *buntĕk fish* dug deeper into the mud.

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21. Ikanān iwak tuli ya tan tulus tuli,
    āpa tan tuluy panas ikaṅ panah riya,
    haha mīna baṅlus anulus prawīra ya,
    umasö masādhya malĕsān turun [n] apuy.
    b. E tulus.   d. ABCDE malĕsāturun.

The *tuli*-fish was not really deaf and why should not the heat pursue him? The *baṅlus*-fish was in fact very courageous. He moved forward to attack the heat and plunged into the inferno.

22. Wwara lèn pĕsut kabarasat mĕsat kabèh,
    sakarĕṅ kariṅkĕl aṅĕnèṅ karaṅ magöṅ,
    malĕtuk [k] utĕk nya sumirat sakèṅ tutuk,
    tĕpi niṅ karaṅ kadi rinĕṅga rāh mabāṅ.
    b. ABCD aṅĕné.   B. sakari.

The *pĕsuts* were dispersed, fleeing in every direction at great speed. Some bumped into big reefs and were killed instantly. Their brains burst out from their heads. The edge of the reef was ornamented with red blood.

23. Makarādulur mararakan kathañcana,
    kawurug ri kāla ni pĕsat nikaṅ pĕsut,
    kaparĕk parik ya kaparag rĕmĕk rĕmuk,
    makarādĕmit ya kapicil tĕbĕṅ cacal.

Prawns were moving slowly in rows when suddenly their lines were broken by the speeding *pĕsuts*. They were smashed and scattered to pieces. As the prawns were small, thrown against the wall [of the reef] they were torn [to fragments].

24. Hana lèn iwak liman agöṅ gunuṅ juga,
    ya kumumbu-kumbu matasak rikaṅ tasik,
    milu* tékanāṅ iwak anuṅ sĕḍĕṅ-sĕḍĕṅ,
    kapisan kabèh kapanasan wijah pĕjah.
    *ABCDE.   b. B kumĕbu-kĕbu.   c. K kimutékanāṅ.

Then there were whales, as big as mountains, which were almost cooked in the sea, not to mention the smaller ones, they were all affected by the heat and died by scores.

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25. R-umahan-[n] ahan ya rumuhun ya hantu bāp,
sakapatya kapwa kapatīkanaṅ kakap,
kaḍiwas lawan kaḍawasöṅ* panas riya,
balanak kadi pwa tinanĕk paḍātasak.
*J. c. B kaḍawas. ABCDEK sāṅ.

At one moment the *kakaps* were swimming, the next moment they were overcome by death. They died in groups of four. The *kadiwas* and the *kadawas*-fish were scorched by the heat, and the *bĕlanaks* were cooked as if being boiled.

26. Kadi ténariṅ huraṅ akiṅ ya riṅ karaṅ,
mahuyaṅ [ṅ] ikaṅ bahi ḍuyuṅ paḍāhuyuṅ,
pĕñu yātĕñuh juga sawèt nikaṅ panas,
ikanaṅ gĕtĕm mati ya śūra maṅgĕtĕm.
c. ABDE nikā.

The prawns were dry, as if they had been put in the sun on a rock, the *bahis*, and the *duyuṅs* were restless and in uproar. The turtles were also killed by the heat. The *gĕtĕms* died with their lips tightly closed, as if they wished to take vengeance courageously.

27. Wwara śukti tulya marasuk tiwas pwa wèh,
mati mĕtwakĕn prawara mutyahāra ya,
śata saṅkya śaṅka mati tan pasaṅku ya,
wĕṅi paṅhiḍĕp nya tamatan wĕnaṅ wiṅa.

There were oysters which seemed to armour themselves, yet they were killed and vomitted excellent pearls. The shell-fish died by hundred without being able to defend themselves, they thought it was night since they could not look for shelter.

28. Pralaya ṅ layar-layar awor uwur-uwur,
mapuluṅ piluṅluṅ umilu ṅ juluṅ-juluṅ,
kalawan [n] iwak [k] awan awor giliṅ-giliṅ,
matitip matip matap-atap ta yātitih.
a. B layar-layār. b. ACDE wiluṅluṅ. B mapuluṅ-puluṅ. d. B ya titih.

The nautiluses died together with the jelly-fish, the *piluṅluṅs* joined the *juluṅ-juluṅs*, and the *awan*-fish joined the *giliṅ-giliṅ*. They clung together in heaps and piles.

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29. Iwu lakṣa koṭi niyutārwudārwuda,
ya ikā sawaṅ-sawaṅ ikāṅ iwak pĕjah,
mahaṅi ṅ mahodadhi hamöṅ ya lor kidul,
kadi gandha niṅ samarabhūmi bhīṣaṇa.
c. ABDE mahaṅī. ABCDE humuṅ. d. D samarabhūmī.

Thousands, tens of thousands, hundreds of thousands, millions, billions, was the number of dead fish. The sea stank, it was filled with a putrid smell everywhere, like the smell of a horrible battle field.

30. Tumuluy panah nira tĕkèṅ rasātala,
maṅĕné ya nāga kapisan pĕgat pisan,
makin ujwalādbhuta dilah nya cañcala,
maṅilū ṅ ulā kapanasan gĕlāna ya.
a. B manah.

Then the arrow [of Rāma] reached the nether world, and hit the dragons which were immediately severed [in two]. Their flames flared up more brightly. The dragons were upset and discharged their venom.

31. Tuwi nāga Bāsuki sukī nikaṅ lĕmah,
pinujin sudhīra sira dhārakèṅ jagat,
ri sawèt ni tībra ni panas nikaṅ panah,
kumĕtĕr tatan tuhu sudhīra dhāraka.
a. B nagā. b. B pinuji. c. B manah.

Even the dragon Bāsuki, the backbone of the earth, who was the bearer of the earth and renowned to be extremely steadfast, trembled and was not at all steadfast when afflicted by the tremendous heat of the arrow.

32. Tat kālān glāna kolāhala sahana nikaṅ nāgéndra malayū,
kombak taṅ ryyak lumimbak jalanidhi kakĕbĕk bhūh bhāga gumiwaṅ,
ghorāgrah agra niṅ parwwata kagiri-giri ṅ méghāgra gumuruh,
riṅ digdéśāwilĕt taṅ kilat upama kilat niṅ kāla ya tĕka.
c. ABCDE parbwata. A kagiri-girī. BCDE kagiri-giri méghāgra. d. BD tĕkā.

When the kings of the dragons were fleeing here and there in horror and distress, the waves increased, the sea swelled up, the earth was flooded, landslides occurred at several places, the tops of the mountains were shaking tremendously and the clouds were rumbling and thundering, and in every direction lightning flashed criss-cross, like the lightning [and thunder] at the end of time.

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33. Maṅkin sāk sāgarāghūrṇnita kadi ginugah gambhīra gumuruh,
dé niṅ nāgāpalaywan mĕtu matakut anon hrū rodra ya murub,
kagyat kāṅgĕk ta saṅ hyaṅ Baruṇa maśila riṅ siṅhāsana maṇik,
méṅguṅ maṅguṅ paluṅguh nira hana ri tĕṅah niṅ sāgarajala.
d. CDE maṅgaṅ.

The sea became increasingly turbulent and noisy as if aroused [from sleep] and [yawning] with deep thundering sound, because the dragons came out and fled away fearing the dreadfully flaming arrow. God Baruṇa, sitting on his bejewelled throne, was shocked and dumbfounded. His throne rocked and swayed in the midst of the ocean.

34. Sandéhāmbĕk nirār ton haru-hara nikanaṅ nāgādbhuta kabèh,
yan saṅhārā ikèṅ rāt ya tika tinaha riṅ twas citta kumĕtĕr,
ton taṅ pātāla māwābhinawa kadi hanā taṅ dibya manurun,
dé niṅ hrū bhīṣaṇābhrā jwalita kadi dilah niṅ bhaskaraśata.
b. ABCDE yar saṅhārā. c. ABCDE tā.

He was apprehensive when he saw the amazing uproar of the dragons. He thought with apprehension in his heart that perhaps the day of the destruction of the world had come. He saw that the netherworld was brilliantly illuminated as if something divine had descended [from heaven]. In fact it was caused by the glowing lustre of the arrow which flamed like one hundred suns.

35. Wèt nyān kagyat tumon hrū sumuluhi rikanaṅ pātāla nitala,
maṅkin sandéha tāmbĕk nira dadi ta mĕsat śīghrār wĕtu ri hèṅ,
ton taṅ wré koṭi-lakṣa prakaṭa paḍa humuṅ riṅ* pārśwa ya sĕsök,
kapwānonton iwak niṅ jaladhi kapanasan saṅsāra mahuyaṅ.
*ABCDE. a. AB nitalā. b. B sandéhā. c. K ri.

Because he was shocked by the sight of the arrow illuminating the netherworld, he became more worried. Thus, he came out speedily and saw millions of monkeys crowded on the beaches shouting out loudly and looking at the tormented fishes in the hot water.

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36. Sāmpunyānton ikaṅ wré wulati ta sira saṅ śrī Rāmawijaya,
mungwiṅ* tĕmbiṅ nikaṅ sāgara sĕḍĕṅ umurub taṅ krodha ri sira,
maṅsö cuṇḍuk ta saṅ hyaṅ Baruṇa masidĕkuṅ riṅ wwai makidupuh,
śīghrānĕmbah ri saṅ Rāghawa sira ta wawaṅ mojar suwadana.
*ABDE. b. CK muṅgīṅ. c. B ri.

After he had seen the monkeys, his eyes then fell upon Rāmawijaya (the victorious Rāma), standing at the edge of the sea, obviously seething with anger. God Baruṇa came forward respectfully, then sat crosslegged on the water with his head bent down. He paid homage to Rāghawa with folded hands and quickly spoke in friendly accent:

37. Hé nātha wyartha dèntat haru-hara umanah wwai niṅ jalanidhi*,
āpan tan durbbalā yan haliwata iké tāsātana tuwi,
sakwèh niṅ rāt gawéntèkana kita maṅĕmit lāwan kita baśa,
ndyānuṅ prastāwa niṅ mohita kadi malupèṅ janmottama kita.
*B. a. ACDEK jaladhi. d. B kitèṅ.

'O, my lord, it is useless that you discharge an arrow into the water of the sea, creating an uproar. The reason is that the surface of the sea-bed is impassible even if the sea is dried up. This entire world is your creation, you look after it, and you have the power over it. What is the reason for your bewilderment which even causes you to forget your excellent origin?

38. Salwir niṅ rāt kitātah adhipati tumitah byūha nya satata,
ndya ṅké mèwĕh linakwan ndya taṅ alas asukĕt ndya ṅ parwwata magöṅ,
ndyāṅ ādityātitīkṣṇāmanasi atha ca lèn ndya ṅ bāyu biṣama,
māyāmāyānta tékā kakawaśa ya tumūt swécchānta ya kabèh.
a. B sātata.

You are the ruler of the entire world, who maintains its order forever. What is there, do you think, that is hard for you to do? What forest is too dense, what mountain is too high, what sun is too hot, and [also] what wind is too strong? All these are illusions of your creation which you control in accordance with your wish.

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39. Tan wruh Nārāyanānśāndadi maṅĕmita rāt sādhyanta manurun,
swasthā saṅ sādhu lāwan hilaṅa niṅ agawé hāro-hara ya don,
uṅgwantāt Wiṣṇu téki ṅ tasik apa ta guṇa nyān sātana kunaṅ,
ṅèl-ṅèlĕn dé bhaṭārākira-kira apa tan tāpā ta pakaya.
b. C agawéyāro-hara. d. B tapa ta pākaya. D baṭāra kira-kira. E apa tan tapātapakaya.

'Do you not know that you are an incarnation of Nārāyaṇa, descending to earth in order to look after the world, so that the good people may prosper and the evil ones perish. As Wiṣṇu the ocean is your place, why should you dry it up? Just think [about it] my lord, because it is not a difficult problem and does not need much energy.

40. Mwaṅ yan sātanya sādhyān apa wĕnaṅa nikaṅ wré mĕntasa riya,
saṅkā yan durgga dé niṅ latĕk atiśaya riṅ [ṅ] āścharyya madalĕm,
lèn göṅ niṅ lĕmbwara ṅké wĕnaṅa ya humĕlö bhumī kṣaṇa tuwi,
yékākwèh kapwa luṅkāntara nikana kabèh malwā katatakut.

'Even if you wish to dry it up, would the monkeys be able to cross it? Because the mud which is amazingly deep would make it very difficult. Also the sea monsters here are so enormous that they might be able to swallow the earth [even]. Besides there are so many dangerous and huge boulders.

41. Lāwan makwèh hana ṅké kagiri-giri mawān śaṅkādbhuta magöṅ,
yan sĕṅkāṅ wānara ṅkā apa wĕnaṅa niké byaktān kapalĕyö,
akwèh* téwak liman ṅké ya pinakakarakal niṅ luṅka biṣama,
yékā** tuṅtuṅ nikā bhīṣaṇa tuwi katunan ṅ āditya ya pĕtĕṅ.
*ABCDE. **AE. b. AE sĕṅkā. c. K kwèh. d. BCDK yéka. ABDE nikaṅ.

'Furthermore there are many horrifying *mawan*-fishes and huge shells. If the monkeys climbed over them they would fail as they certainly would fall off [as the *mawan*-fish are very slippery]. Besides, there are too many whales here, which could be regarded as the pebbles of dangerous boulders, and they are the ultimate source of danger as they are dark and not illuminated by the sun.

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42. Yapwan krīḍānta mintonakĕna bhaya yathālīlā juga ya don,
āpañ jatinta icchā wĕnaṅa kita makakrīḍā tribhuwana,
yan yogyā pwaṅkulun wānarabala atagĕntāmuṇḍuta gunuṅ,
tuṅgal sowaṅ kabèh nyāṅatĕra watu magöṅ tambak ya gawayĕn.
d. B sawaṅ.

'If your actions are only to display the danger of those things mentioned, it is indeed fun, because if you wish, you can play with the threefold world. My lord, the best thing to do is to order the monkeys to carry rocks. Each of them should bring one huge rock to build a causeway.

43. Tan sandéha tikaṅ wré wĕnaṅa ya gumawé tambak yan atagĕn,
āpan śaktinta lumrériya hana ri awak niṅ wānarabala,
muṇḍoṇḍāṅ bhūmi dadyékana wĕnaṅa yadin [n] ājñāna ya kabèh,
kāhīnyékiṅ samudropama kali sakilan byaktān kawĕnaṅa.
c. ABCDE ajñānta ya.

'Without doubt the monkeys would be able to construct a causeway when ordered, because your power would give them strength. Even to throw up the globe, they can do it, they have the power for it, if all of them were ordered to do it together. Moreover to them this ocean is just like a creek of one span. Surely they can do that.'

44. Lāwan sādhyanta siddhā niyata kita jayé śatrunta ḥilaṅa,
hrūtāṅkĕn kālamrĕtyū maṅana sahana niṅ mūrkkādhama kabèh,
sakwèh niṅ wré kaṅkĕn kahula-kahula* niṅ kālāntaka tĕka,
byaktan śīrṇnā sa-Lĕṅkā jaya-jaya bhagawān Nārāyaṇa sira.
*S. a. D jayèṅ. b. maṅanā. c. ABDE wré ya kaṅkĕn. ABCDEK kalula-kalula. d. E byaktā.

'And whatever you wish will succeed. Certainly you will be victorious and your enemies slain. Your arrow will be like Death destroying all the wicked creatures. All the monkeys are like the attendants at the hour of Death.' The entire kingdom of Lĕṅkā will surely be devastated, and Lord Nārāyaṇa will win.

45. Nā liṅ saṅ hyaṅ Baruṇāminta jīwa,
tuṣṭāmbĕk saṅ Raghuputrān sinĕmbah,
saṅhāra ṅ hrū paḍĕmi ṅ [ṅ] astra bahni,
lāwan krodhé hati sāmpun sinapwan.
b. A sinambah.

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Thus said god Baruṇa, begging for his life. Raghuputra was happy in his heart when addressed like that. He withdrew and extinguished his arrow which issued fire. Also his anger was already swept away.

46. Ménak tāmbĕk nikanaṅ nāga bhūmi,
swaṣṭa ṅ satwottama muṅgwiṅ samudra,
sakwèh nyānuṅ mati dé niṅ śarāgni,
tātan malwaṅ yomuwah labdhajīwa.
d. ABCE umuwah.

The dragons of the netherworld rejoiced, and all the major animals living in the ocean prospered. Those killed by the fire-arrow revived without loss.

47. Atha huwus mahurip [p] ikanāṅ iwak,
wija-wijah ya kabèh maṅaluṅ maluy,
dadi ta kinon bala wānara maṅkata,
maṅatĕra parwwata lèn watu tambaka.
d. ABE parbwata.

So when the fish were revived they rejoiced and moved again to return to their normal habitat. Then the monkeys were ordered to go to look for rocks to construct a causeway.

48. Krama śīghra mĕsat [t] ikanaṅ wray,
kapwa sadarppa mibĕr ta ya luṅhā,
kumĕlab ta wulu nya ya mawyaṅ,
tulya dilah nikanaṅ pralayāgni.
b. A ya mibĕr.

Immediately the monkeys set out, flying away with soaring spirits. Their red hair was flying brilliantly in the wind like the flame of the fire at doomsday.

49. Sapĕsat nya kabèh taya kantun, pūrṇna pĕpĕk daśadéśa tĕkap nya,
masinaṅ ta sĕnö nikanaṅ wwai, dé ni wulu nya satéja ya mabhrā.
a. B tayan. b. D pĕpèt.

When all of them, without exception, had gone [from the sea-shore], they filled the surrounding regions. The water of the sea was shining when it caught the reflection of their radiant fur.

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50. Maṅalor sawanèh ya maṅulwan, lèn hana wānarawīra maṅétan,
dinunuṅ nya anuṅ gunuṅ āwān, kwèh ta watu nya śilātala malwā.
a. B sawané.

Some went to the north, others to the west. Another group of monkey-heroes went to the east, heading for high mountains, which contain flat and huge rocks.

51. Satĕka nya rikaṅ giripārśwa, krūra humuṅ prakaṭādbhuta makrak,
kadi siṅha sahasra maśabda, tulya gĕrĕh gumuruh atighora.

When they arrived at the slopes of the mountains, they yelled out loud and noisy, like one thousand roaring lions, resembling a peal of booming thunder.

52. Ri tĕka nikaṅ kapi prawara wīra kampita ṅ alas kĕnas nya malayū,
apituwi siṅha nirbhaya daṅū mĕgil ya ri guhā nya gahwara humĕt,
ṅuni-ṅuni tékanaṅ kĕnas anéka tan [n] anumané ryanak nya manusu,
mamana-manālayū ya manusup ri śrĕṅga nikanaṅ gunuṅ maṇimaya.
c. D tān.

On the arrival of the monkey-heroes, the forests were in uproar, the deer fled away. Even the lions which were fearless in the past, took refuge in their deep caves and kept themselves hidden, and especially so the deer. Many of them forgot their love about their sucklings. They fled with injury and penetrated into [the thickets] on the tops of mountains which consisted of rock-crystals of jewels.

53. Liman alayū limaṅ puluha yādyus iṅ talaga tan lagèṅ kapibala,
ataha-tahan gaḍiṅ nya ya sĕḍĕṅ malaṇḍĕp inasah nya riṅ watu riḍaṅ,
punar api tan para pwa ri paran nikaṅ paramatuccha satwa maḍĕmit,
milu malayū tan éraṅ i lĕmu nya tan paṅapa göṅ nya kātara-tara.

The elephants fled by fifty together and plunged into the lake without fighting the monkeys, forgetting about their sharp tasks which they always sharpen on the rocks. But they did not go in the same direction as the miserable little animals. Yet they were not ashamed to flee away, despite their fatness, and their enormous size which [usually] inspired fear.

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54. Hana ta kapargatan agati tātan iṅgut agawé ta yoga humĕnĕṅ,
ri sĕla-sĕlā nikaṅ watu hanĕṅ taṭāka kuri tuṣṭa tan prakaṭa ya,
ikana hiḍĕp nya tan katĕṅĕrākwapāk iwĕṅ-iwĕṅ lawan watu magöṅ,
suluy aputih paḍa [n] nika* gaḍiṅku liṅ nya humĕnĕṅ rikaṅ wway ahĕniṅ.
*ABCDE. a. BCDE tātan iṅat. b. A tuṭi tuṣṭi. BCDE kuṭi tuṣṭi. d. K niki.

There was one whose way was blocked and could not go further. So he [pretended] not to run, not even to move, he pretended to contemplate in silence there between stones in the lake, calm without uttering a sound. He thought: 'I am not discovered, because I hid behind big stones. My tusks are like white aerial roots.' Thus he thought, staying in the clear water.

55. Wwara ta ya wŏk sukĕt ya malayū sakĕṅ patunahanya hīna dahatĕn,
makakarasak sasar masusupan ya mosah aṅĕsah ya kāsyasih,
alah atakut ya wĕn kaparagĕṅ galak nikana taṅ liman ya malayū,
wijah aṅĕbak parĕṅ tumĕḍun iṅ lĕbak [k] ibĕkĕn āmbĕkan tuwi kĕbĕk.
a. A ya talayu. BDE yatalayū. C. tatayū. b. B sasa. CE sasā. D śaśā. kāsyasih-asih.

There were wild swines fleeing out of their burrows, very mean indeed. They dispersed in every direction and entered into the undergrowth, moaning, breathing wearily and very pitiful. They were exceedingly afraid of being trampled under the furious [steps] of the fleeing elephants. Together they plunged into a river-valley, and filled it up while breathing heavily.

56. Ri sĕḍĕṅ ikaṅ kĕnas haru-harālayū masasaran ya tan paśaraṇa,
lumĕkas ikaṅ kapiprawara kapwa mambuli ikaṅ gunuṅ sana-sini,
atiśaya tīkṣṇa tékana kukū nya yéka panĕwĕk nya parwwata magöṅ,
kadi ta ya siṅha sāhasa sahasra saṅkya umatī gajéndra magalak.
c. ABDE parbwata. d. B sāhasra.

While the deer fled away in confusion to every direction without protection, the monkey-heroes started to attack the mountains here and there. Their nails were extremely sharp with which they dug-up big boulders looking like wild lions, thousands in number, as if slaughtering an untamed elephant.

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57. Hana ta ya wānarādbhuta makas ikā karatala nya bajra sadrěśa,
ya ta paněwěk nya parwwata pupak kadi pwa ya cinakra sakṣaṇa pěgat,
iniběrakěnya śīghra kadi rūpa niṅ [ṅ] alap-alap katonya sahalab,
upama kapuk hiḍěp nya rikanaṅ gunuṅ n-ěnahakěn ya riṅ karatala.
c. ABDE parbwata.

There was a monkey whose hands were as hard as steel. He used these hands to cut off a mountain [peak] which was severed as if being cut with a disc. He flew away with it speedily resembling an eagle with its victim. They thought that those mountains were as light as capok and put them upon their palms.

58. Wwara ta wěkas nikaṅ paramaśaktimānta kapiwīra kādbhuta dahat,
těpi ni guhā nikaṅ gunuṅ agöṅ ya téka kinawil nya wuṅkal atěguh,
dadi dinawut nyan atiśaya śakti sāra kawěnaṅ ya dé nya sakarěṅ,
milu kadawut pasī nya sumusuk ri sor těka rikaṅ rasātala-tala.
c. B ātiśaya.

There was a very amazing monkey-chief, the ultimate in power. He came near a cave in a big mountain with a solid rock. He pulled the rock out with great power and succeeded in a moment, together with its roots which penetrated down to the netherworld.

59. Ikana wuri nya bhīṣaṇāluwaṅ gabhīra kělěwuṅ pěṅuṅ yan inuṅaṅ,
wwara ta ri sor apūrwwa suměnö pwa cūla saṅ Anantabhoga ya katon,
kadi ta guhā pasaṅgrahan ikaṅ kapiprawara niścayèṅ jaya těkā*,
hawana nikaṅ watěk [k] adhama rākṣasomuliha riṅ awéci naraka.
*E. c. ABCDK. těka.

What was left was a deep and terrifying hole, dark when peeped into. Down below was seen the horn of god Anantaboga, gleaming without compare. The hole was like a cave where the monkeys assembled for the forthcoming victory, and also like the gateway for the debased demons to return to the *awéci*-hell.

60. Hana ta ya maṅděděl watu magöṅ sayojana babak nya rodra kumupak,
kadi ta gělap rikaṅ kasaṅa śabda niṅ watu bělah apuy nya sumirat,
sahana nikaṅ kěnas kapěléṅěn pěpět ya taliṅa nya wuntu hiběkan,
kadi ta binajra mūrccita tibā kabèh nya kaguliṅ gělāna kapati.

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There were some who were pushing a rock one *yojana* in size, when it at length gave way with a loud crack. The sound of stones splitting apart was like thunderclaps in the ninth season, its fire spread [all over the place]. All the deer were shocked and their ears were deafened and filled up [with dust]. They fell down and rolled over the ground, very miserable, as if they were struck by lightning.

61. Hana ta tatal-tatalan ikanaṅ* śilātala lĕbā nya sèwu dĕpa ya,
habalaṅakĕn ta yèn gagana minḍuhur tĕka ri wimba niṅ dinakara,
haru-hara saṅ hyaṅ āparan ikāhirĕṅ kadi ta Rāhu liṅ nira mulat,
paḍa ta kapargatan maparikarmma saṅśaya sirān tĕkā ṅ graha wanèh.
*BE. a. ACDK ikana. b. B yèn uminḍuhur. niṅ ganā...

There were chips of flat stones which were one thousand armspan wide. They were flung up to the sky close to the direction of the orb of the sun. The deities were in confusion, because they thought it was Rāhu, as it was black. They were out of guard, so they made themselves ready as they were afraid that an eclipse was imminent.

62. Kapibala kapwa yāṅibĕrakĕn [n] anuṅ gunuṅ agöṅ ya ténusuṅ-usuṅ,
sakatiga lèn sakarwa sakapat wanèh maṅalimé maṅānĕmi* kunaṅ,
kadi garuḍāṅlayaṅ mibĕrakĕn bhaṭāra Puruṣottamopama nikā,
tĕka ta ya riṅ nabhastala gĕlāna taṅ grahagaṇān kasunḍuk alayū.
*ABCE. b. DK maṅamĕmi. DE kunĕṅ.

The monkey-army flew, carrying the mountains away, by three or two or four and others even by five or six. They looked like flying Garuḍa mounted by god Puruṣottama. When they reached the sky, the planets were upset as they were pushed aside, so that they had to flee.

63. Hana masalaṅgapan gunuṅ anak mahā sahaja yāgawé kaba-kaba,
ikanaṅ i sor mamunḍut* anĕhĕr maṅunḍa kadi rinḍi darppa tan aṅèl,
ikanaṅ umuṅgu riṅ gagana yatna tan kaluputan widagdha gopitan,
sasasawi paṅhiḍĕp nya rikanaṅ gunuṅ ya mahaṅan yan uṅgu ri taṅan.
*ABDE. a. C sahasa. b. B atĕhĕr. CK munḍut.

There were some who were throwing hills to each other to catch, just for fun. The one standing on the ground picked them up and flung them up as lightly as throwing balls and those staying in the sky carefully caught them, never failing, as they knew the secret [of how to catch the stones]. They regarded the stones on their palms as very light, like sesame seeds.

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64. Hanèki wré tuṅgal kagiri-giri gōṅ nyogra magalak,
ahaṅkārāmbĕk nyān guragaḍa tan aṅgān tuluṅana,
tinĕmpuh nyāṅ pārśwādbhuta kapurupuh puh kayu pukah,
bĕlah bĕntar śīrṇna ṅ watu kumalasā syūh kabarubuh.

There was a monkey tremendous in size and extremely fierce. He was proud and presumptuous. He did not want any assistance. He assaulted a mountain slope and the trees were smashed and scattered. The stones were split, a flat stone was broken into pieces and the mountain collapsed.

65. Wawaṅ sinwab nyékaṅ gunuṅ atiśayèṅ gōṅ nyan aruhur,
kadi lwir niṅ kāmi sĕḍĕṅ agul-agul tan wruh iṅ aris,
gunuṅ yāṅkĕn kanyā kadi ta manaṅis yan rinabhasa,
kalimbak sakwèh niṅ talaga kaharan luh nya humilī.
b. ABDE arĕs. C. arĕp.

Quickly he encompassed the big tall mountain, like a presumptuous suitor who did not know gentleness. The mountain was like a girl, crying when she was raped, the lakes overflowed as if they were the trickling tears.

66. Saśoka ṅ haṅsā salaki-bini* muwah sārasa masū,
humuṅ lāwan kumbaṅ bhramita ya mibĕr yèṅ awaṅ-awaṅ,
manuk mānak monĕṅ muni ya manaṅis kapwa ya humuṅ,
ya tāṅkĕn śabdā niṅ gunuṅ alara wèt nyān rinabhasa.
*S. a. ACDEK haṅsāśa laki-bini. B haṅsa salaki-bini. mayu. BD ywèṅ. d. B nya rinābhasa.

A couple of swans and other aquatic birds were lamenting sadly. Tumulteous, they flew up into the sky together with the bees. The birds with young were worried, crying and wailing aloud. That was the weeping of the mountain, depressed because she was raped.

67. Aṅin mādrĕs humyus tumama ya rikaṅ gahwara guhā,
ya tékośwasa nyān pinĕkul ikanaṅ wānarabala,
katūb pwékaṅ mégha pracalita ri pārśwa nya mapasah,
ya tāṅkĕn kèn-kènyān rusak abayaṅan tulya kawudan.
a. B gārawwa guhā. d. ABCDE kāṅkĕn.

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A heavy wind blew sizzling into the deep cave. That was her breathing when she was embraced by the powerful monkey. The clouds on the slopes were blown away to distant places. It was like the clothes torn and thrown away from her naked body.

68. Maṇik mabhrā lumrāṅ marakata ri himbaṅ nya sumawur,
ya tāṅkĕn kĕṇḍit nyojwala kasarakat tulya ya pĕgat,
lumampah pwékaṅ poh asana wariṅin dé nikaṅ aṅin,
kadi pwāsāk moré ikana ta gĕluṅ niṅ śikariṇī.
b. ABCDE kāṅkĕn.

Brilliant shining jewels scattered everywhere on the slopes were like the glittering waistband which was pulled forcefully and cut off. The manggo, *asana* and banyan trees [on the slopes] were moving in the wind, as if they were the undone hairknot of the *śikhariṇī* (the one decorated with a garland).

69. Sāmpun molih kapibala mulih śīghra luṅhā kabèh nya,
kapwāwwat-wwat gunuṅ i sira saṅ Rāmadéwān panĕmbah,
timbun tékaṅ giri wara kabèh mwaṅ śilā Mèru tulya,
mārāryyan māririr irikaṅ pārśwa mārĕnĕb kayu nya.
b. A i siraṅ Rāma. c. B warā. d. C maririr irikaṅ.

After everybody in the monkey-army obtained [what they had been looking for], they quickly returned and offered the rocks etc. to Rāmadéwa. They piled up all the large mountains and the rocks which looked like the mountain Méru. Then they took a rest and cooled off in the breeze under shady trees on the mountain slopes.

ṢOḌAŚAS SARGGAH

CHAPTER XVI

1. Huwus tĕka ikaṅ kapi prawara kapwa molih gunuṅ,
madĕg ta sira saṅ Nala pratita Wiśwakarmmātmaja,
tumambakakĕnékanaṅ* gunuṅ i madhya niṅ sāgara,
apan sira widagdha uṇḍahagi niṅ watĕk wānara.
*S. c. ABCE tumambakĕnékanaṅ. DK tumambakĕnékaṅ.

When the monkey-commanders had come back bringing along mountains and rocks, Nala, renowned as the son of Wiśwakarmmā stood up, and with the stones constructed a causeway across the sea, since he was the skilled builder of the monkeys.

2. Tibākĕn ikanaṅ gunuṅ anuṅ agöṅ ya tomuṅgwi sor,
tumūt gunuṅ anak [k] anékana ikāṅ umuṅgwiṅ ruhur,
śilātala subaddha kapwa tinatān tinumpaṅ tinap,
ya téka tinibān lĕmah ya maratā tumūtaṅ hĕnī.
a. ABCDE tāmuṅgwi. b. E umuṅgwi.

He placed the big mountains as a base, then hills etc. upon them. The flat stones were placed, and arranged the one partly overlapping the other. Then soil and sand was poured upon them, until the causeway was smooth and level.

3. Huwus winakĕtārĕsik ya paripurṇna malwāratā,
sipat nya mabĕnĕr lawan watu tĕpi nya kapwāpagĕh,
satéja kadi téndranīla lumarap hĕnī nyāhirĕṅ,
kadi pwa paṅahā sumārgga nikanaṅ jaya śrī n tĕka.
d. ABCDE swamārgga.

When the stones were linked up together, the causeway looked clear and very wide and level. It was straight and the rocks on the sides were firmly planted. The black sand was shining like *indranīla* (blue sapphire), as if it was intended for the great road to success and happiness.

4. Ukur nya kinawistarā nikana saṅgĕpan yojana,
dawā ni paṅidul nya pūrṇna śata yojanātah tĕpĕt,
tatan hana kasaṅśayériya subaddha tātañcala,
ah-o saphala śakti saṅ Nala wĕnaṅ tumambak tasik.
a. E kanawistarā. b. B nya.

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Measured in *yojanas* the stretch southwards was exactly one hundred *yojanas*. There was no weak part, all was solid and secure. Oh! The power of Nala was enormous, as he was able to build the causeway across the ocean.

5. Ri sāmpun ikanaṅ yaśātiśaya sétubandhādbhuta,
 siraṅ Daśamukānrĕṅö* sabhaya kampitékaṅ hati,
 maṅĕn-[n] aṅĕn ikaṅ samudra atibhīṣaṇālwādalĕm,
 tathāpi kawĕnaṅ tinambak inupāyan iṅ wānara.
 *C. b. ABDEK Daśamukārĕṅö.

When the [news about the] completion of the construction of the amazing causeway was heard, Daśamukha was apprehensive and trembled in his heart. He knew that the ocean was deep and extremely dangerous, yet it could be overcome by the monkeys; a causeway had been built.

6. Saharṣa ta naréndra Rāma saha Lakṣmaṇāṅastuti,
 samaṅkana ta saṅ kapi prawara Sugrīwājar sira,
 lawan sahana niṅ wrayādbhuta manah nya kapwāmuji,
 tumon paṅupakāra saṅ Nala apūrwwa riṅ rāt* kabèh.
 *ABCE. d. B Nalā. DK rat.

King Rāma and Lakṣmaṇa joyously praised Nala for his ability, which had no precedent in the world. Likewise was the king of the monkeys and all the monkey-host expressing their praise and admiration.

7. Madĕg ta sira saṅ Raghūttama wawaṅ [ṅ] umĕntas sira,
 lawan sahana niṅ kapi prawara wīra maṅkat kabèh,
 sĕsĕk kakurutug humuṅ kadi ta śabda niṅ ampuhan,
 sadarppa ya masiṅhanāda sahana nya mahyā humuṅ.

Raghūttama then stood up and crossed [the ocean], followed by all the monkey-chiefs, in dense groups uttering cries thunderously. All of them roared and howled, loud and noisy.

8. Anantara ḍatĕṅ siré tĕpi nikaṅ mahāsāgara,
 sumĕṅka ta sirèṅ Suwélagiri lor i Lĕṅkāpura,
 gunuṅ parama-rāmya komala alas nya konĕṅ-unĕṅ,
 kadi pwa ya taman hyaṅ Indra n umarérikaṅ mānuṣa.
 a. ACDE anāntara. AD sirā. C sirèṅ. c. B konĕṅ-onĕṅ. d. B manuṣā.

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Without delay they arrived at the other side of the great ocean and went up to the mountain of Suwéla, north of the city of Lĕṅkā. It was an exceedingly beautiful mountain with marvellous and pleasing forests, like the garden of Indra brought down to earth.

9. Maṇik marakatādi yékana śilātala nyojwala,
pirak pinakapārśwa bhāśwara sutéja puñcak nya mās,
hĕnī nya maṇi mutyahāra sumĕnō manojñān katon,
kadi pwa gunuṅ Sumèru paḍa niṅ maṇik tan molah.
a. BD marakaṭa.

The flat stones were shining like brilliant rubies, the slopes seemed to be of glittering silver, while the top was of sparkling gold. Its sands were [like] jewels and pearls gleaming brightly and looked attractive. It was abounding with precious stones, like the Suméru.

10. Anuṅ hana lanā umuṅgu riya déwa gandharwwa lèn,
sacāraṇa hanāpsarī wwara ta kinnarī-kinnara,
mabaṅsi maṅiduṅ makinnara malāwuwīṇā wanèh,
ah-o hayu nikaṅ gunuṅ kadi tumīmbaṅi ṅ swargga ya.
4. ABCDE salāwuwinnāṅgĕl.

Deities, demi-gods with heavenly nymphs as singers, *kinnaras* and *kinnarīs*, stayed there all the time, entertaining themselves by playing flutes and all kinds of lutes, and singing. Oh! It was as if the beauty of the mountain resembled that of heaven.

11. Guhā nya atiśobha tulya pasabhān bhaṭāréndra ya,
satéja hana sūryyakānta ya dumèh nya māwā yawās*,
maṇik sphaṭika candrakānta ya śilātala nyāratā,
matīs ya malĕṅis ya toṅgwan ikanaṅ watĕk déwatā.
*ACDE. b. BK mawās, c. BC rĕta. d. BCDE matis.

The caves were extremely charming, resembling the halls of god Indra. It was always light [inside] because there were many radiant *sūryyakānta*-stones, its flat stones were level and made of crystals of jewels and *candrakānta*-stones. Cool and lustrous were the quarters of the gods.

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12. Asaṅghani ya maṅgupit hana sĕḍĕṅ sadarppāsiwo,
macumbana wanèh macaṅkrama wijah ya māmŏṅ-amĕṅ,
yathāsuka manah nya muṅgu rikanaṅ Suwélācala,
kadi pwa Amarāwati maṅawatāra sākṣāt katon.
a. B sadarppa siwo.

They were playing the *saṅghanis*, or composing [poems], some were playing exciting games together, having sexual intercourse or romping around boisterously. They were happy when they stayed at Mount Suwéla, which was like Amarāwatī on earth.

13. Samudra Himawān paḍa nya paripūrṇna kalyan maṇik,
tridhātu ya watu nya tulya Alakāwatī tar pahī,
asiṅ sakaharĕp hanériya kadi pwa cintāmaṇī*,
tatan [n] alaha yaṇ kaḍatwana bhaṭāra Kāmānurun.
*B. c. ACDE cintāmani. K cinkāmani.

The sea was like the Himawān, abounding with precious stones, which consisted of three elements like those of Alakāwatī without any difference. Everything was there, even the *cintāmaṇi* (the jewel, which is capable of fulfilling one's wishes). It would not be inferior, even if the heaven of the god of Love descended on earth.

14. Raghūttama makin saharṣa sira yan panèk riṅ gunuṅ.
anon kayu manoharākiris atīs tahĕnyārĕṇĕb,
phala nya matasak marūm arumpukan wanèh kwèh maḍām,
sĕkar nya sumĕkar prakīrṇna ya rurū rikaṅ bhūtala.
b. E atis. d. ABE mĕkar.

When Raghūttama was climbing to the top of the mountain, he became happier and happier, when he saw the trees were attractive, splenderous, cool and shady, laden with ripe and half-ripe fruit, whilst flowers were plentiful, falling on the ground.

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15. Mandāra rāmya sumĕkar kadi sāmpun ahyas,
mandā ṅ aṅin ya ta tumūb ya tĕbĕṅ tan olah*,
mandā n-ulah juga kadi pwa masö manuṅsuṅ,
mandoni niṅ bhramara matta akĕn [n] ujar nya.
*BCDE. b. AK tamolah.

The *mandāra*-trees were in full bloom, as if they had dressed themselves up. A soft breeze was blowing but the trees stood steadily without swaying too strongly, arousing only gentle movements, as if [the trees] were moving forward to welcome [Raghūttama] whilst the sound of the buzzing of the drunken bees was as its salutations.

16. Mwaṅ déwadāru ya marūm śuci somya sumrāk,
saṅké tuha nya hana rug mati kapwa yātwas,
kāwit-kawit ya manibèṅ maṇi sūryyakānta,
nityān kukus kadi pasaṅgrahan iṅ Suwéla.
c. ABCE nya. d. B nitya.

The deodar pine trees were sweet-smelling, pure, tender and spreading [their fragrance] everywhere. Some had fallen, with old age, and were dead but still hard. It was as if they were placed in readiness on the *suryyakānta*-stones. They would give continuous odorous vapour [if it were burnt] as a gift from the mountain of Suwéla.

17. Lāwan [n] ikaṅ kayu kapur ya apūrwwa riṅ rūm,
saṅké kulit nya tumitis maputih gĕtih nya,
riṅ sūryyakānta katibān i gĕtih nya lumrā,
mambö kukus nya kadi dhūpa panuṅsuṅan nya.
a. B kapūr.

Also the *kapur*-trees had an extraordinary aroma. From their bark, white sap emitted and dropped onto the *suryyakānta* stone. It evaporated and its fumes smelled like incense to welcome [Raghūttama].

18. Karkolakā madhuka kapwa parĕṅ ya mawwah,
lāwan lawaṅga manĕḍĕṅ ya wijah makĕmbaṅ,
yékā ta nitya kahawan ri hawan nirākwèh*,
tulyāṅawit mawitakĕn mukawāsa mawwat.
*ADE. a. ABCDE mrĕḍuka. b. ABDE makambaṅ. c. ADE kahawān i hawan. B kahawān [n] i. C ni. BCK nirakwèh. d. B mukawaṣa. CDE mukawāśa.

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The *karkolakā* and *madhūka*-trees were laden with fruit. The *lawaṅga* trees were in full bloom. These were found on his way, in abundance, as if they were meeting him to present mouth-perfume.

19. Malwālilaṅ talaga riṅ giripārśwa mahĕniṅ,
rāmyān katon kadi makon umarāṅinum wway,
tuñjuṅ kucup wahu kumumbu magöṅ mamuñjuṅ,
yékāñjali nya humarĕk* kadi gorawāṅliṅ.

*B. d. A umarĕk. CDEK humarĕp.

Wide and clear was the lake on the slope, with pure water. It looked lovely as if inviting him to come to drink its water. The buds of the water-lilies were on the verge of blossoming, bulging out and expanding in size. This was its welcoming gift when it paid its obeisance with respectful words.

20. Lāwan giliṅ-giliṅ agöṅ makiris kulit nya,
tulyénuman marakatottama paṅhiḍĕp nya,
mwaṅ haṅsa suswara uni nya malon manojña,
ṅké ṅgwāna saṅ prabhu kadi pwa ya maṅkanātah.

And the citron trees were laden with green and glossy fruit, which would provide a sparkling drink [the lake thought]. The sweet cries of the swans sounded soft and tender, as if saying thus: 'please stay here my lord'.

21. Kwèh tal magöṅ ri tĕpi niṅ talagātatātöb,
wwah nyān rurū kadi ta maṅhabalaṅ mamaṇḍĕm,
sakrodha riṅ liman alas tamalah marādyus,
tuñjuṅ duwĕg wahu mĕkar mananā ta dé nya.

c. B mara dyus.

There were many tall palm-trees on the banks of the lake, growing in rows and leafy. Their fruit fell, as if they were angrily thrown on to the wild elephants who came to bathe in great numbers.

22. Luṅhā sirār laku sumĕṅka rikaṅ Suwéla,
maṅkin kapaṅgih ikanaṅ kayu rāmya makwèh,
aṅhiṅ mĕné mara kitān pinaran naréndra,
nā liṅ nya kapwa masĕkar ta kabèh mamĕṅpöṅ.

Rāma went further to the top of the Suwéla mountain, and found lovelier trees in great numbers. 'It is the first time that my lord visits us,' thus they said and were blossoming simultaneously.

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23. Punnāga nĕp kurawakārjjuna karṇnikāra,
poh cāmpakāsana palāśaśoka tañjuṅ,
lāwan wuṅū wuṅa kuniṅ wuṅa raṅga paṅgil,
sĕntiṅ basantatilakā manĕḍĕṅ kabèh nya.
b. B palāśa hasoka. d. B sĕntaṅ basānta.

The *punnāgas*, *kurawakas*, *arjunas*, *karṇikāras*, mangoes, *campakas*, *asanas*, *palāśas*, *aśokas*, *tañjuṅs*, were in clusters, whilst the lilac and yellow coloured *raṅgas*, *paṅgils*, *sĕntiṅs*, spring-*tilakas* were all in full bloom.

24. Ḍaḍap matöb dalima paḍānĕḍĕṅ kabèh,
kawèni taṅ mulati ya saṅśayĕṇ apuy,
apuy niraṅ Madana kunĕṅ [ṅ] ikomurub,
maran gĕsĕṅ hati nira saṅ wiyoga wèh.
d. B nirā.

The *ḍaḍap*-trees, the pomegranates, the *kawèni*-trees were blossoming red, so that people looking at them were afraid that they were on fire. Perhaps it was the fire of the god of Love flaring and flaming, burning up the hearts of those separated from their spouses.

25. Gawé niraṅ Madana mawèh larèṅ jagat,
jagāṅayat laras anihāṅakĕn* panah,
panādhya riṅ priyawirahātikātara,
tatan wuruṅ rucira kataṅga yan kucup.
*C. b. ABDEK anihaṅakĕn.

The occupation of Madana was to give sufference to the people. He stood ready with his bow and arrows of budding *rucira* and *kataṅga*-flowers which never failed.

26. Kucur nikaṅ wway umĕlĕkah sakèṅ watu,
wĕtu nya śītala tuwi yālilaṅ maho,
amogha téka milu mawèh panas [s] ikā,
ri kāla niṅ priyawiraha tatan matīs.
a. B kucūr. d. BE priyawirahā. C matis.

The water which oozed along a cleavage in a stone, was cool, pure and clear, yet it gave more pain and fury to those living separated from their beloved, no coolness.

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27. Atīta saṅ wiraha karih niroṣadha,
 sadharmma lāwan ikana saṅ kĕnèṅ unĕṅ,
 upāya tan hana kawĕnaṅ maḍömana,
 manah kĕnèṅ Madanaśarāgni tīkṣṇa ya.
 a. B kārih. b. B ikāna. c. B maḍĕmana.

 Those people were very far from being cured, in the same way as those overwhelmed by desire. There was no way to relieve the heart of a person already consumed by the fierce raging fire of the arrow of Love.

28. Nayādi tan papakĕna téki nirguṇa,
 guṇāṅliput ya kasakitan ta dé nya wèh,
 nya wèh manah Raghusuta śokamānasa,
 sasar hiḍĕp nira humĕnĕṅ sirāsuwé.
 c. B śokamanasā.

 Guidance etc. were useless and worthless. Enclosed by virtue such a person was tortured by them. Likewise was the state of Raghusuta's heart, strangled by sadness and sorrow. His mind was in the grip of perplexity and for a long time he remained silent.

29. Suwéla parwwata ramaṇīya uttama,
 tamāla komala tamalah riké tĕmĕn,
 taman niraṅ Madana hiḍĕpku yānurun,
 n-ururwakĕn priyawirahāmaṅun [n] unĕṅ.
 a. ABE parbwata. b. B tamalā. d. C maṅunĕṅ. E amaṅun hunĕṅ.

 'The mountain of Suwéla is fabulous and marvellous, everything tender and beautiful is here in abundance. I think it is the garden of Madana brought down to earth to shatter [the mind] of one, who is, overwhelmed by pangs of love as the result of living in separation from his beloved.'

30. Lāwan lwah-lwah riya taman adalĕm*,
 kĕmbaṅ bajrojwala amuja dilĕm,
 muṅgwiṅ tĕmbiṅ nya taruṇa samalĕm,
 sumrāk rūm nyān kadi puḍak inalĕm.
 *ABCDE. a. K madalĕm. b. BD ḍilĕm. d. B nya.

 And the rivers [on the mountain] are not deep, the white flowering *kuśa*-grass was glowing in worship of the *dilĕm*-flowers, on the banks there were young *sĕdap malĕm*-flowers. They smelled sweet like that of withering pandanus-flowers.

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31. Jahni yāhĕniṅ talaga kadi laṅit, mambaṅ taṅ pās wulan upama nikā,
wintaṅ tulya ṅ kusuma ya sumawur, lumrā pwékaṅ sari kadi jalada.
b. CE māmbaṅ. pas. d. B jalaḍa.

The water of the lake was clear like the sky. The floating tortoise was like the moon, the flowers were like the stars scattered around, and the pollen drifting everywhere was like clouds.

32. Molŏm ambŏ surabhi ya masĕkar,
molah dé niṅ haṅin umirir alon,
monĕṅ kumbaṅ [ṅ] umara riya mariṅ,
monĕṅ saṅ Rāghawa mulat iriya.
a. C āmbŏ.

Tender was the fragrance of the *surabhi*-flowers, which moved lightly blown by a soft breeze. A bee, in the grip of passion, came to her to stay. Rāghawa was afflicted to see him thus.

33. Rāmyān rambat gaḍuṅ anĕḍĕṅ arūm, ṅkāné wit niṅ paḍali paḍa milĕt,
kadyaṅgā niṅ [ṅ] anakĕbi paḍa sih, tan sah maṅol suku patakuraṅan.

The *gaḍuṅ*-plant while in full bloom, wound nicely around the *padali*-tree, just like a loving couple, embracing each other with arms and legs all the time.

34. Saśrī yānĕluṅ hana ta ya maṅunĕṅ, kapwomuṅgwīṅ paḍali paḍa milĕt,
kwèh kĕmbaṅ nyānarawata sumawur, tulyāṅrumbé malara kinawayuh.
b. B paḍali mana milĕt.

Prettily the *gaḍuṅ*-plant hung down, others in the grip of desire wound around the *padali*-trees. Many of its flowers fell scattered around, as if they were shaken off when they were caressing each other closely.

35. Masih taṅ waṅ umulat i sulasih, lwir nyān polah* kadi maṅasih-asih,
sumyaṅ kumbaṅ maluyakĕna ṅ asih, mĕṅgĕp miṅgat kadi manaḍah asih.
*B. b. ACDEK solah.

People would have pity (*asih*) with the *sĕlasih*-plant, which moved as if begging for love (*asih*), calling the bees to respond with affection, and not to pretend to leave after ravishing their beauty.

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36. Mĕṇḍur mĕṇḍuh paḍa-paḍa manĕḍĕṅ,
ṅkā tan mandĕl bhramara kajĕnĕkan,
maṅkin monĕṅ Raghusuta kabharan,
maṅdé śoka ṅ bhramarawilasita.

The jasmine-flowers were blossoming in clusters, and the ever moving bees stayed there absorbed. Raghusuta became more heavily affected by love, aroused by the agitated bees.

37. Komala taṅ luruk-luruk atöb masĕkar asisihan,
bāṅ sawanèh-wanèh ya maputih kadi ta winasĕhan,
paṇḍakaki prakirṇna ya mawor wuṅa wari* kasihan,
kwèh bhramaromarériya lulut kadi kĕna kasihan.
*BCDE. c. AK wira. D maṇḍakaki.

Tender and densely the red *luruk*[3] flowers blossomed side by side with other white *luruk*[2] flowers which looked so pure, as if being washed. The *paṇḍakaki* were numerous and blended together with the hibiscus-flowers in love. There were numerous bumblebees coming to them as if affected by love as a result of a love potion.

38. Mwaṅ kayu téja ronya kadi tambaga ya winasĕhan,
pāṅ nya ya toṅgwan iṅ manuk anéka hana masĕsĕhan,
kapwa wijah sadarppa masiwo marumah awurahan,
syuṅ muni lèn bayan paḍa widagdha kadi winarahan.

And the trees were gleaming, their leaves looked as if they were made of polished copper. On the branches all kinds of birds were nesting noisily, and in high spirits they romped with each other while setting up their nests. The parrots were talking to each other as if they were trained birds.

39. Pārśwa nikaṅ Suwéla ya kabèh paḍa makayu-kayu,
wwah mamayaṅ payaṅgu masĕkar mrĕdu paḍa rahayu,
ṅkā ri tĕgal-tĕgal* nya maratottama matata hayu,
śuddha sĕkar nya yéka maputih kadi ta ya gumuyu.
*BCDE. b. B pada. D mayaṅgu. c. CD nyā. K tĕgal nya. d. B tat yan.

The slopes of the Suwéla-mountain were covered with trees which bore fruit and flowers. The *payaṅgu* were flowering nicely there on the field, [as if] arranged, excellent in beauty. The flowers were so pure and white, as if they were smiling.

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40. Mwaṅ hana ho gaḍiṅ ya tumĕluṅ cala ya magiwaṅan,
tulya manĕmbahé sira hawis nya ya upama taṅan,
ronya makiṅ tibā maputĕran ta ya apan ahaṅan,
citta niraṅ wiyoga ya paḍa nya maha sabayaṅan.
a. A caya. D wo.

There were *gaḍiṅ*-coconut trees which bent down and swayed slightly, as if paying their obeisance to him, their leaf-stalks were their hands. Their dry leaves fell fluttering down because they were light in weight, resembling the mind of one separated from his beloved, wandering restlessly.

41. Atha ri tĕka niraṅ naréndrātmaja, ri śikhara nikanaṅ Suwélācala,
kalawan ikana taṅ watĕk wānara, kadi-kadi ta sahasra siṅhāgalak.

So the prince arrived at the top of the mountain of Suwéla, together with the monkey-host which were like thousands of wild lions.

42. Prakaṭa paḍa humuṅ masiṅhānada,
kadi ta gĕrĕh i śrĕṅga niṅ parwwata,
manuk umibĕr apūrwwa kagyat kabèh,
makakarasak ikaṅ kĕnas yālayu.
a. B masiṅanadā. b. ABDE gĕrĕ. AE parbwata. B parbwatthā.

They were roaring tumulteously like thunder at the top of the mountain. The birds were startled beyond compare and flew up, whilst the deer fled away in a rush.

43. Kapi capala ya jāti moṅsil kabèh,
tuwi wĕlĕkaṅ aṅèl ya kapwālapā,
dadi ya rumabhasékanaṅ wwa-wwahan,
wija-wijah arĕbut lumumpat parĕṅ.

It was the nature of monkeys to be restless, never staying at one place for a moment. Besides, they were thirsty and hungry so they assaulted the fruit-trees, simultaneously they jumped upon them to reach for and snatch the fruit.

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44. Wwara wuni mamanis ya poh ambawaṅ,
wwara wara-waraṅan kapuṇḍuṅ limus,
kamalaka wadarālwa wulwan* limo,
kamalagi calakĕt kukap gintuṅan.
*AC. c. BDEK wuṅlwan. d. B kamagi.

There were sweet *wunis*, mangoes and *ĕmbacaṅs*; there were all kinds of bananas, *kapuṇḍuṅs* and *limus*, *kamalakas*, *wadaras*, *los*, *rambutans* and citrons, tamarind, *calakĕt*, breadfruit and pawpaws.

45. Wyu bakula maja luṅga sĕntul duhĕt,
panasa kamĕsa barkakan sūkara,
rahu kacapi kawista laṅsĕb salak,
kalayu kalih asĕm rukĕm taṅgulun.
a. ABCDE baja. b. A sūraka. B panāsa. d. ABCE lawan taṅgulun.

There were lots of *bakulas*, *majas*, *luṅgas*, *sĕntuls*, *duhĕts*, jackfruit, *kamĕsas*, *barkakans*, *sukaras*, *rahus*, *kacapis*, *kawistas*, *laṅsĕbs*, *salaks*, *kalayu*, also tamarind, *rukĕms* and *taṅguluns*.

46. Nahan ikana samūha niṅ wwa-wwahan,
ya pinarĕbutan iṅ watĕk wānara,
phala makabarĕbĕl ya kontal wanèh,
hana rĕmĕk arĕmuk wiśīrṇnān sirat.
d. B wiśīrṇna.

Thus were the kinds of fruit the monkeys fought for. They were shaken off from the trees and thrown off, others were smashed and shattered, their juice spattered.

47. Kayu-kayu ya matöb phala nyātasak,
kapibala umaṅan yayātah warĕg,
kadi sujana maṅarjjanèṅ mās maṇik,
parāhita ya ta donya tan bukti ya.
a. B phala nya tasāk. b. C yayāh tah.

The trees were laden with ripe fruit. The monkey-host ate their fill. [The trees] were like noble people who procured gold and jewels for the weal of others, and not for their own good.

SAPTADAŚAMAS SARGGAH

CHAPTER XVII

1. Tat kāla saṅ prabhu Daśānana rāga citta,
ṅkāné taman nata manah nira tan patamban,
Sītā siréka hana riṅ hati nityakāla,
āśā gĕlāna rasa mātya sawèt nikaṅ hyun.
d. B rasā.

Meanwhile king Daśānana was deeply in love [with Sītā]. He did not find a cure there in the royal garden. Sītā was always in his mind. He was sad and lovelorn, and felt as if he would die from desire.

2. Tātar paṅan marika riṅ wĕṅi tan katurwan,
mosah prapañca balisah sira tar hanénak,
aṅhiṅ siraṅ nrĕpasutā juga lot cinitta,
hāh kaṣṭa rāga manakit wiṣayāniwāryya.

He could not eat and at night could not sleep. He moaned, his mind wandered aimlessly and restlessly, without one bit of comfort. He thought only of the princess incessantly. Ah! Passion was pernicious, as it tortured like irresistible poison.

3. Mahyas mabhūṣaṇa makumkuma rājalīlā,
dodot nirottama sugandha ginandha riṅ mās,
sĕsrañcuṇi nya sumĕnö lumarap maṇik nya,
rapwan kinahyunan anéka ulah nirāhyas.
a. B makumkumā. b. ABCDE wastra.

He dressed and made himself up with jewellery. He anointed himself with curcuma, especially blended for royal use. His clothes were of excellent material, perfumed and interwoven with golden thread. His diamond rings were sparkling, his jewellery brilliant. In order that [he be] accepted, he did his best to make himself good-looking.

4. Māyā gaway nira cĕṅĕl naranātha Rāma,
lāwan cĕṅĕl prawara Lakṣmaṇa śuddha sākṣāt,
wadwā prawīra ya tikā mawa rodrarūpa,
cèṭī nihan mamawa bhūṣaṇa mās apèni.

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He made illusory heads of king Rāma and the hero Lakṣmaṇa, which looked perfectly exact. Highranking but horrible looking officers carried them, and female attendants brought jewellery and golden ornaments.

5. Nāhan [n] ulah nira apūrwwa mamañcanātah,
sangkā ya tan kalawanan dadi mèpwiṅ ambĕk,
aṅgā niraṅ Janakarājasutān sinādhya,
saṅkā ri tībra niran ahyun anékabhāwa.
Thus was his sly scheme to deceive, because he could not obtain a favourable response, which brought him disappointment. He wished to obtain the approval of princess Janakasutā (about his proposal); and because of this deep passion he had devised various plans.

6. Prāptèṅ taman tumama śīghra taman wikalpa,
maṅgā hiḍĕp nira ri saṅ wararājaputrī,
dé nyān huwus mati siraṅ nrĕpaputra Rāma,
mojar sirāmujuki harṣa sarāga maswī.
On arrival at the pleasure garden, he went in without any doubts, that the princess would accept him, because prince Rāma was already dead. He spoke with persuasion, love, joy, and persistence:

7. Ari Jānakī lihatanā ikèṅ hulu,
takarin cĕṅĕl nika si Rāma tékihĕn,
kalawan si Lakṣmaṇa nahan huwus mati,
aparan ta liṅta kawĕkas ndya paṅhaḍā.
a. B hulun.
'My dear little sister Jānakī. Look at these heads! Without doubt these are the heads of Rāma and Lakṣmaṇa, who are consequently already dead. What do you say, that you are left behind. Whom would you rely upon?

8. Pinujinta śakti ni si Rāghawāsama,
tuhu yāsamèṅ wĕdi kaniṣṭa tan walĕs,
tuwi lumbu lambayuṅ akas ta yénarit,
nya kunaṅ bubur paḍa ni Rāma Lakṣmaṇa.
b. ABCDE tat walĕs.
'You have praised the power of Rāghawa as being beyond compare. In reality he is without equal in cowardice, debased and had no strength to counter-attack. In fact he was like rhubarb or leaves of string beans-plants cut with a sickle or [in other words] Rāma and Lakṣmaṇa were like porridge.

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9. Ya mataṅ nya liṅkwari manahta yātĕḍuh,
   taṅ atīta kéwala wuwusku yat patih,
   apa tan hanékana lĕwih saké ryyaku,
   i pĕjah ni Rāma aparan kasaṅśaya.

   'Therefore I say, my dear, do not lose your composure. Let bygones be bygones. Only follow my words, because there is no one who is better than I, after the miserable death of Rāma.

10. Aku cakrawartti jaya riṅ jagat kabèh,
    tuwi rūpawān aku udāra saśrīya,
    aku māsihāri kawaśāku dènta wèh,
    kita rowaṅaṅkwari mamuktya sĕmbahĕn.

    'I am a universal king, victorious all over the globe. Moreover I am good-looking outside, and noble inside. I will love you my dear, rule over me. Be my consort in pleasures and power.

11. Nya ta saṅ hyaṅ Indra tuwi bhakti téryyaku,
    ratu dibya śakti paricāra ni ṅhulun,
    tuwi tan sukāmbĕku rikaṅ sukottama,
    ri sĕḍĕṅ nya tan kita siwin lawan [n] aku.
    c. ABCDE sukāmbĕk irikaṅ.

    'Look, even god Indra is devoted to me. My attendants are excellent powerful kings. Besides, I cannot enjoy all those outstanding luxuries, if you are not at my side (in power).

12. Yadiyat pituhwa sawuwusku hé priyā,
    sira saṅ Śacī tuwi matimpuhé kita,
    lawan apsarī atiśayèṅ halĕp kabèh,
    umawā guṇa nya gawaya nya té kita.
    a. A priya.

    'If you follow all that I say, my love, even Śacī will wait upon you, and extremely beautiful heavenly nymphs will do what they can to carry out your orders.

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13. Yadiyan naréndra Janakāri saṅśayan,
 yat akona liṅta umarā ri Maithila,
 hana wastra dibya kalawan hĕmās maṇik,
 sira yogya liṅta ya wawan samėnaka.
 b. B Maithilī.

'Have you doubts [about the approval] of king Janaka? You may order to be taken to Mithilā, excellent clothes, gold, jewels, you name it, and they can be brought there as much as you wish.

14. Nya ta ya ṅ gaṅan sahana pawwaté sira,
 haliman kĕbo turaga garddabhéṇḍitĕn,
 hana moṅ warak wwara ta siṅha pañjaran,
 hana riṅ waraṅka tikanā waraṅkakĕn.
 d. ABCDE ikanaṅ waraṅkakan.

'Now, if it is food that you want to send to him, let elephants, water-buffaloes, horses, donkeys, be carried by demons on their hips. Let tigers, rhinoceroses, lions etc. be carried in cages, and be put in enclosures there [in Mithila].

15. Hana lèn timiṅgila lawan [n] iwak tuli,
 kalawan bĕbĕd hyu hana lumba-lumba lèn,
 tamalah ḍaḍaṅ pĕsut iwak liman wanèh,
 tuwi lĕmbwarékana nahan ya rumpwana.

'There are whales and *tuli*-fishes, *bĕbĕd*, sharks, flying fishes, *ḍaḍaṅs*, *pĕsuts*, and other huge fishes, even *lĕmbwaras*. Let them be caught.

16. Yadiyan kuraṅ [ṅ] ikana liṅta pawwata,
 atagĕn siraṅ Baruṇa haywa saṅśaya,
 umawā ta sési nikanaṅ tasik kabèh,
 iriṅĕn ya dé nira marā ri Maithila.
 d. B Maithilī.

'If you want still more than that, give the order to Baruṇa, without doubt, to take all the inhabitants of the sea to Maithila, accompanied by himself in person.

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17. Kimutéka sési nikanān alas magöṅ,
    ikanaṅ manuk sahana niṅ kĕnas kabèh,
    hana déwatā ya atagĕn mawérikā,
    dulurĕn ya dé nika kinonta pawwata.

'Likewise with all the inhabitants of the great forests. Let all the deities in charge with all kinds of birds and game take them [to Mithilā] and order them to give them [to Janaka].

18. Kalawan manuk garuḍa uttamèṅ agöṅ,
    kuruṅan ya uṅgwana nikā taman kalèn,
    hana nāga yékana umuṅgwa riṅ* panay,
    hana pārijāta ya umuṅgwa riṅ** wakul.
    *ABCDE. **ABCDE. c. K umuṅgwana ri. d. K ri.

'Also the *garuḍa,* the enormous bird, would be brought there in a cage, nothing else. The dragons would be placed in earthen vessels. The *pārijāta*-flowers would be packed in bamboo baskets.

19. Wwara ratna paṅkaja sahasrapatra ya,
    ya ta milwa pawwata apan mahādbhuta,
    saphalān wawan phala sakèṅ kadéwatan,
    ndya kasaṅśayanta ri kité si Rāwaṇa.
    b. B mahadbhuta. c. D saphalā. d. AD kasaṅśayan kari. B kasaṅśayéka ri.

'There are also jewelled lotuses with thousand corollas. These should be included in the gifts, as they are extremely amazing. There are also fruits which are worthwhile to include, namely those brought from the abode of the gods. Why should you have doubts about Rāwaṇa?

20. Janakātmajāri ya mataṅ nya yāsiha,
    tuluṅĕn ṅhulun malara dènta kāsyasih,
    kadi tan si Rāwaṇa hiḍĕpku riṅ hawak,
    yadi tat pituhwa aku hāh lĕhĕṅ pĕjah.
    d. B yadi tan.

'Therefore my little one, Janakātmajā, have pity with me. Save me from suffering lovesickness which was aroused by you. I feel as if I am not Rāwaṇa. If you do not meet my request, ah, I prefer to die.'

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21. Iti nā ta wuwus nirān panomah, sira saṅ Rāwaṇa rāga harṣa tībra,
tuwi sési nikaṅ purī ri Lĕṅkā, ya ta winwat ya pawèh ri déwi Sītā.
a. D ita.

Thus were his words of proposal. Rāwaṇa was deeply in love and in high spirit. Even the city of Lĕṅkā with its contents was offered to princess Sītā.

22. Sira saṅ Janakātmajār sinomah,
humĕnĕṅ tībra gĕlāna mūrccitāśa,
ri pĕjah naranātha Rāmabhadra,
ya paran niṅ hati milwa mātya tan lèn.
d. ABE parān iṅ. D parā.

Janakātmajā when she heard the proposal was silent, very deep in grief and out of her mind. At the death of king Rāmabhadra, all that she wished was to join him in death.

23. Manaṅis maṅĕsah mahos ya mosah,
ikanaṅ luh humilī nirantarādrĕs,
katibā wiparīta tār udhāni,
kumĕtĕr sandhi nikaṅ hawak kabèh grah.
b. ABCDE nirāntarādrĕs.

She wept, she moaned, she groaned and lamented. Her tears flowed incessantly, then she fell on the ground and swooned away. All her limbs were trembling in agony.

24. Mabaṅun matutur masū masambat,
umulat riṅ hulu saṅ naréndraputra,
kahiḍĕp pwa huwus hilaṅ sirèṅ rāt,
pariśuddha ṅ hati tan hana ṅ katrĕṣṇan.
c. D siré. d. B hana. DE hanāṅ.

When she came to and remembered what had happened, she bewailed and lamented while looking at the heads of the princes. She thought they were already dead, so she cleansed her heart and cleared away all attachment [to the world].

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25. Maṅatīta manāmpur iṅ manah dé, matulaṅ riṅ pati nirbhayékaṅ āmbĕk,
inujar nira śakti saṅ naréndra, ri sawèt ni lara tar lĕgö sudhīra.
d. ADE niṅ.

Impurities in her heart were gone, as she resolved to die. There was no fear in her heart. Out of grief she bewailed the might of the prince, with firm resolution:

26. A-ha nātha bhaṭāra Rāmabhadra,
ndya mataṅ nyat mati hāh laraṅku dènta,
takarin Puruṣottamāṅśa déwa,
umahā maṅdadi rākṣakā nikèṅ rāt.
b. B nyak pati. d. B umāhā.

'O, my lord Rāmabhadra. What is the reason for your death? Ah, how I grieve for you. Without doubt you are the manifestation of god Puruṣottama intentionally descending on earth to protect it.

27. Paraméśwara śakti nātha riṅ rāt,
tuwi tan sora atah rikaṅ kaśūran,
kala rākṣasa janma alpaśakti,
ndya mataṅ nyat mati dé nya yālaraṅku.
d. B pati.

'My lord is as powerful as Paraméśwara on earth, and surely you are not inferior in power to those evil demons of powerless origin. But why were you killed by them? O, what grief!

28. Nya ta saṅ ratu ṅūni riṅ sabhā, asamūhāta rikaṅ swayambara,
syapa śakti lĕwih saké kita, kita tuṅgal umĕṭaṅ [ṅ] ikaṅ laras.
a. ABCDE sabhākwèh.

'Now, what about all the kings assembled in the audience hall formerly at the occasion of the *swayambara*, who was the one exceeding you in power? You were the only one who could draw the bow.

29. Nya ta saṅ rĕṣi Rāma Bhārggawa, umawit saṅ prabhu ṅūni riṅ hawan,
rasikā ta wiśéṣa riṅ raṇa, kita tan lèn ta sumorakĕn sira.
d. B lèn sumorakĕn.

'Well, the sage Rāma Bhārgawa, who laid in wait for you on our journey home. He was outstanding in combat, yet you defeated him, no one else.

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30. Nya wuwus nira saṅ mahārĕṣi ṅūni, kita tan lèn ta baśā rikaṅ triloka,
ri wĕnaṅta matī musuh rikèṅ rāt, śaraṇā niṅ magawé ta yajña pūjā*.
*BDE. d. ACK pujā.

'Other things, the predictions of the great sages in the past said that you would rule over the three-fold world. By virtue of your might, the enemy of the world was slain, which was the means to the success of the offerings.

31. Riṅ anāgata rakwa riṅ dĕlāha, kita maṅdadya manuṣya ékacatra*,
śaraṇā nikanaṅ jagat samasta, ikanaṅ daitya kalĕṅka patyananta.
*ABCD. b. EK ékacakra. c. B samanta.

'In the future, you will manifest into a universal monarch who will be the protector of the entire world, and the filthy demons will be slain by you.

32. Ya tikāna wuwus niraṅ mahārṣi, kadi kawéśa banaspati n sirātah,
mrĕṣawāda ṅ ujar asambhawèṅ rāt, ri patinta prabhu hétu niṅ [ṅ] awajña.
c. B mrĕṣawadā ujar.

'Thus were the predictions of the great sage. He seemed to be possessed by the evil spirit of the forest then. His predictions were lies and did not come true. Your death is the reason for my contempt [of the predictions].

33. Nya rĕṅönta naréndra saṅ Jaṭāyu,
sira māsih tumuluṅ ṅhulun ri ṅūni,
umasö sira sāhasa prawīra,
mamatuk bāhu tar mapĕjah jugèṅ praṅ.
c. B sahāsa. d. BCD tamar pĕjah.

'Now, may my lord listen about Jaṭāyu. He had pity [with me] and wanted to rescue me in the past. Fiercely and courageously he attacked and pecked the shoulder [of Rāwaṇa], he was not killed in combat.

34. Naranātha mataṅ nya tak tahātah,
kita matyāpa tatan pinaṇḍitèṅ praṅ,
lalu nisphala tan padon larasta,
paṅalah riṅ Tripuréka nirguṇa pwa.
a. ABCDE tat. b. E pināṇḍitèṅ. d. D maṅalah.

'My lord, that is why I could not understand, that you could be killed, as if you did not know how to fight. Or your bow, the slayer of Tripura was worthless and useless.

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35. Nya ta hétu nikāk wĕnaṅ sahiṣṇu, tumahĕn taṅ lara tak* patīyawakku,
ri huripta nahan hinèrku tātah, ri patinta prabhu tan padon huripku.
*ABCE. a ACDE nikān. b. DK tan.

'This [conviction about your power and skill] gave me the perseverence to endure the sufferings, so that I did not commit suicide. I waited because you were alive. Now that you are dead, my life has no purpose.

36. Saparanta atah ya tūtanaṅkwa, tak adohāku saké sukunta nātha,
yadiyan kawawèṅ awécidéśa, tamatak kāntuna bhaktya nityakāla.
a. ABCDE aparanta. d. ABCDE tamatan.

'I will follow you wherever you go. I do not want to stay too far away from your feet, my lord. Even if we have to plunge into the *awéci*-hell, I do not want to stay behind, I wish to remain devout to you forever.'

37. Nā taṅis nira ta saṅ nrĕpaputrī, tuṅkulīkana cĕṅĕl naranātha,
dibya saṅ prabhu asih nira riṅ rāt, nā winarṇnana nirālara āśā.

Thus was the lamentation of the princess while looking down on the head of the prince. She talked about the excellence of the prince and his mercy toward the world, in a sad and hopeless accent:

38. Dharmma tan hana guṇa nya rinakṣa, tar wĕnaṅ ya tumuluṅ lara niṅ waṅ,
saṅ naréśwara* mahārddhika sādhu, dharmma nitya ginawé nira tan lèn.
*ABCDE. c. K naréndra.

'My lord, it was no use to protect Dharmma (Law), as it could not save people from suffering. My lord was noble and good, and always adhered to the rules of the Law, [yet you were killed].

39. Dāna puṇya aparanta guṇa nya, tan wĕnaṅ śaraṇa rākṣaka māsih,
saṅ narādhipa sadājapa yogī, dāna puṇya ginawé nira nitya.
b. C rākṣakā.

'Generosity and good conduct have no use, as they could not give shelter and protection. My lord had always carried out *yoga* and recited the formulas, and had always adhered to good conduct and giving alms, [yet you were killed].

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40. Śīla tan hana guṇa nya rinākṣa, tan wĕnaṅ ya tumuluṅ lara niṅ waṅ,
saṅ naréndra daśaśīla rinākṣa, krodha tan hana jitèndriya śānta.
b. AD tar.

'It is no use to maintain *śīla* (moral conduct), as it could not save people from suffering. My lord had practised the ten fundamental precepts of moral conducts, anger had been banished, senses had been subjugated and tranquillity attained, [yet you were killed].

41. Bhakti riṅ guru lawan ta ri saṅ Hyaṅ, wyartha tan hana guṇa nya hiḍĕpku,
āryyaputra masamādhi mayajña, nitya satwahita sātwika satya.

'Devotion to the teacher and to the Lord, I think, is worthless and useless. My lord had practised *samādhi* (abstract meditation) and performed offerings, and was always striving for the weal of other living beings, honest and devout [yet you were killed].

42. Nya ṅ parārtha* karuṇātmaka riṅ rāt,
wyartha nisphala ya tā paguṇa nya,
saṅ naréndra anumāna rikèṅ rāt,
māsih iṅ wiku udāra guṇajña.
*BCD. a. AEK parārṣa.

'Now striving for the weal of others out of compassion for the world is useless, worthless and has no virtue in it. My lord had compassion for the world, had sympathy with the great sages and had appreciation of virtues of others, [yet you were killed].

43. Hyaṅ Basundhara Jalāgni satéja, hyaṅ Haṅin Gagana Dakṣiṇa Suryya,
hyaṅ Niśākara kitāmrĕtadéha, aṣṭamūrtti kita déwa wiśéṣa.
b. B Dakṣaṇa.

'Gods Basundharā [Earth], Jala [Water], glorious Agni [Fire], Haṅin [Wind], Gagana [Sky], Dakṣiṇa [South], Sūryya [Sun], Niśākara [Moon], you are immortals, the 'eight formed' manifestations of Śiwa, you are outstanding deities.

44. Ninda tāku ri kitékana saṅ hyaṅ, lwirta tan wulat i śīla nikaṅ wwaṅ,
Rāwaṇādhama durātmaka duṣṭa, wèh pwa yāmĕnaṅatah tan asihta.

'I condemn you, O, deities, because you seem not to see the conduct of people. You give debased, despicable and wicked Rāwaṇa victory. You have no mercy towards

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45. Saṅ Raghūttama sudānta suśīla,
mānawāgama nahan ta tinūtan,
ndā taman paguṇa dènta kamuṅ hyaṅ,
māsih iṅ kuṭila dhik widhi duṣṭa.

'Raghūttama, who is gentle and of good conduct, adhering to the rules of Manu. O, you deities, are worthless, because you love crooked people. Ah! False deities!

46. Hāh ariṅku kita Lakṣmaṇa sādhu,
tat kasah ta ri paran naranātha,
puṇyamānta manulus kita riṅ rāt,
ndā ṅhulun kaluṣa tak milu hantu.

b. C kitā. d. ABDE nyā. ABCDE tān ilu.

'O, my noble younger brother Lakṣmaṇa. You were compassionate and true to the world, you have never been separated from your brother. But I am sinful, because I do not join in [Rāma's] death.

47. Gōṅ i śakti naranātha alaṅghya,
ndā ṅhulun kunaṅ iké atipāpa,
rāma Lakṣmaṇa ṅaranta rikèṅ rāt,
hétu niṅ pati amogha kitālah.

c. B atipapā.

'The might of Prince Rāma was great and unsurpassed. You [both] were known as Rāma and Lakṣmaṇa in the world. Only I am the great sinner, as I am the origin of your death and your defeat.

48. Ai prajādhipati Rāwaṇa tiṅhal,
ndā nihan ya ta wuwusku rĕṅōnta,
dharmma niṅ kadi kamīki taman lèn,
satya kéwala patibrata dharmma.

b. B tata. C nā.

'Hey, lord of creatures, Rāwaṇa, look! Listen to my words. The obligation of one like me, is nothing else than to be loyal to her husband.

49. Hétu niṅ* turida tak mati ṅūni,
dé nya tan mati siraṅ Raghuputra,
riṅ** mĕné pwa ya huwus nira hantu,
sāhasāku ri huripku awās ya.

*ABE. **E. a. ABCDE tat. CDK ni. b. B Rāghuttama. c. ABCDK ri.

'Love was the reason that I did not kill myself before because prince Raghuputra was alive. Now that he has passed away, clearly I will put an end to my life, forcefully.

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50. Daśamuka ya matań nya māryya mojar,
kadi-kadi jambat ujarta jañjan akwèh,
tuwi-tuwi kita śakti cakrawartti,
tat ahalĕpāta makolaha ṅ wimārgga.
c. ABCDE ratu śakti. d. ABCD tak.

'Therefore, Daśamukha, keep quiet. You have been talking nonsense for too long. Even though you are a powerful universal king, yet it is wrong for you to go on the wrong path.

51. Asama-sama kitèṅ sudhīra wīra,
prabhu wibhawādbhuta uttamèṅ prabhāwa,
saphala talapanéki jīwitaṅku,
ikana tĕwĕkta tibākĕné gulūṅku.
a. B kité. c. D talapanèṅki.

'[You said] you are unequalled in courage and steadfastness. [You said] you are a respectful king with amazing and excellent power. Now be generous, take my life. Cut off my neck with that sword of yours.

52. Kuśāla ya ginawènta śāla dibya,
yaśa paripūrṇna ya pūrakèṅ triloka,
rikana ta tulusanta mātyanāku,
tuhu-tuhu saṅ prabhu bhūmipālakèṅ* rāt.
*B. d. ACDEK bhumiphalakèṅ.

'You have built excellent and suitable buildings perfect to fill up the three-fold world. Therefore go ahead and kill me, then you will really be a universal king, ruler of the world.

53. Yadin agĕlĕha ṅ astra dèṅku liṅta,
saphala ta saṅ hyaṅ Apuy umātyanāku,
asiṅ-asiṅa ta lèn mamātyanātah,
tak apilihāta marāk paré saṅ āryya.

'If you say that the sword would be spoilt by me, then let the fire be worthy to kill me, or anything that kills will do, I will not give my preference, as long as it takes me to my prince.'

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54. Nahan ikana wuwus nirātisatya,
    Daśawadanāta muwah manah niropĕk,
    salahasa sira kérañan kabāñan,
    miṅis awĕṅis laku kāsyasih nirāsih.
    d. B nira sih.

Thus she spoke, full of loyalty [towards Rāma]. Daśawadana was again plunged into displeasure. He was disappointed, indignant and embarrassed. Making a wry face, he was annoyed and sadistic, showing no mercy at all.

55. Bari-bari ni wuwus niré si Sītā,
    maṅayam-ayam juga mātya tan padondon,
    tan aṅĕn-aṅĕn iwĕh nikèṅ dadi wwaṅ,
    lara-lara niṅ dadi tan baśéryyawak nya.
    a. BD nirāsi.   c. ABCDE tak. niké.

Despite all his words to her, Sītā seemed to stick to her plan to die without reserve, without thinking of the perils of being a mortal being. It was his greatest sorrow in life that he had no power over her body.

56. Ndya kari guṇa nikaṅ patibratātah,
    kinaharĕpan [n] apa tan wuruṅ kapaṅguh,
    mati kita niyatā kari n katĕmwa,
    lĕhĕṅa kitāt mahurip mamuktya bhoga.
    a. C nda.

'What is the use of being faithful to your husband? [If you stay alive] all that you wish will certainly come true. Death will come eventually. It is better that you stay alive to enjoy pleasure.

57. Takarin aku iké prabhūttamèṅ rāt,
    sakaharĕpaṅkwa rikaṅ triloka dadya,
    sapulu-puluha lakṣa séwu Sītā,
    kṣaṇika tĕkā ya mataṅ nya tūt ujarku.
    b. A sakaharĕpkwirikaṅ.   BE sakaharĕpaṅkwirikaṅ.

'It is clear [to you] that I am a prominent king in the world. What I want from the threefold world will come true. Even if I wanted millions and millions of Sītās, they would appear in a moment. Therefore obey my words.

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58. Hayu-hayu ni wuwusku yogya liṅku,
ya juga taman pakalīṅa dé nyu mām̄běk,
alah alara luluy mahān pamuṇḍuṅ,
kaguyu-guyun* malaré k-apan mapuṅguṅ.
*ACD. b. ABE nya. d. BEK kaguyun-guyun.

' I think all my words are good and proper, yet you could not understand them. [Instead you become] upset, impudent and very much infuriated. It is ridiculous that it could hurt or I must be very stupid.

59. Ilu ta laku tulih tan ora téki,
ulih-ulihan riya luṇṭa dé nyu mojar,
wawa ta hulu ni Rāma sawyakěn ṅkā,
abalaṅakěn ta muwah rikaṅ pacaryyan.
b. ABCDE nya.

'Alright, you may go and join him in death, as the result of your insulting words. Take along the head of Rāma and make a scarecrow of it, and [later on you may] throw it away in the sewers.'

60. Daśamukha ya ta liṅ nirātikopa,
alah awuyuṅ sira héwa tan tinaṅgap,
lumaku sira mulih těkěṅ kaḍatwan,
maṅucap-ucap naya cěṭṭa uccha caṅkak.

Thus were the words of Daśamukha, full of fury. He was enraged and mad, because he was not accepted. He returned to his palace, to discuss highly conceited and deceitful plans.

61. Nda ta tīta sira saṅ Daśaśīrṣa, Jānakī sira muwah ujarěn ta,
mojarājar-ajar iṅ Trijaṭāmwīt, mātya tāturun apuy juga tan lèn.

Let us leave king Daśaśīrṣa, and let us speak about Jānakī again. She talked to Trijaṭā and took leave from her, as she intended to take her life by fire, nothing else.

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62. Śoka kaṣṭatara saṅ Trijaṭāśā,
dé nya yar pějaha saṅ nrěpaputrī,
ndan manah nya manulus drěḍabhakti,
satya riṅ* sira ya mātya tumūta.
*ABCDE. a. B tarā. d. K té.

Trijaṭā was very anxious and hopeless when the princess decided to kill herself. Her heart was truly devoted and loyal [to her]. So she esolved to die with her.

63. Tībra saṅ Janakarājasutāmrěm, tan pisan kapati sandhi gupuh grah,
tar paṅumbarah-arah wiparīta, oṣadhā nira ta liṅ nira mātya.

Out of grief princess Janakarājasutā went to bed, but she could not sleep, as all her limbs were aching, she laid still as if unconscious and said that the only cure was death.

64. Madyarātri ya sěḍěṅ maturū ṅ waṅ,
tan hanāta ya mumik paḍa nidrā,
ṅkān pamoṅ apuy apūrwwa dilah nya,
mātya rakwa sira kapwa mamūjā.

It was midnight. Everybody was asleep, nobody moved a muscle. Then she made a fire, flaming high. She wanted to die, so she prayed for it.

65. Jānakī sira surūpa sujanmā, śuddha taṅ hati sunirmmala ṅ āmběk,
śuddha kèn ira sugandha ya somya, śokamānasa sumādhya saṅ āryya.

Jānakī was beautiful and of noble origin, pure of heart and flawless of mind. Her clothes were pure, and mildly perfumed. [Though troubled in her heart] her mind went to the prince.

66. Swasti rāja umarādhana saṅ hyaṅ, citta tañcala dudug ri Bhaṭāra,
saprayojana sira praṇidhāna, prārthanā nira ri saṅ prabhu Rāma.

'Hail to Śīwa!' invoking the Supreme Deity, her unwavering mind roused up to Him, the object of all profound religious meditation. Her prayer was directed to [God on behalf of] king Rāma.

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67. Ndah Bhaṭāra kita bahni ṅaranta, nyāku mātya apa tad wulat i ṅwaṅ,
tar pawèh suka-sukā ri manahku, ndah patin kasula tāku Bhaṭāra.
b. B tan. d. D patīn.

'O, Bhaṭāra, in Your form as Fire! Here I am to die, as You never care for me, never giving me any happy feeling. Now, You can torture and kill me, O, Bhaṭāra!

68. Ndā kunaṅ phala-phalā ni patiṅku, bhukti tāwakun amūrṣita ri Hyaṅ,
Rāmabhadra sira téka tĕmuṅkwa, mon sadadya pakurĕnku ya śuddha.

'But let my death bring some results. Consume my body as my offerings to You, and let me rejoin Rāmabhadra, if as long as I have lived, my marriage was pure.'

69. Nā ta liṅ nira manĕmbah i saṅ Hyaṅ,
glāna yar wulati saṅ Trijaṭāsih,
aśrupāta* humilī yaniwāryya,
mojar épu ya sawèt ni lara nya.
*ABE. c. ABCDE umilī. CDK aśupāta. d. ABDE i.

Thus was her prayer to the Supreme Deity. She was depressed when she looked at the affectionate Trijaṭā weeping while her tears were flowing [down her cheeks], trying to speak wearily, because of her sorrow:

70. Dyahku toh ndya ta kunaṅ lara ṅūni, riṅ jagat-traya rikaṅ suraloka,
riṅ kathā carita kāṇḍa usāṇa, ndyāṅ muwah tuladané kita ṅūni.
a. ABCDE kunĕṅ. d. ABCDE nyaṅ.

'O, my lady, what kind of sorrow was it that happened in the past, in the threefold world and in heaven, in stories, histories, and old legends that was a precedent to yours.

71. Ndyèṅ purāṇa niyatèṅ aji pūrwwa, maṅkanā kadi laranta lara nya,
hāh-ah-o lalu lalis nira saṅ Hyaṅ, tar wulat rikaṅ ulah kasusatyan.
a. DE ndyāṅ.

'In what religious or holy scriptures in the past can be found a story of sorrow like yours? Ah! God has been very cruel and has no regard for people with integrity.

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72. Wyartha tan paguṇa taṅ guṇa satya, nirguṇa ṅ guṇa patibrata dé Hyaṅ,
ndān ikaṅ maguṇa duṣṭa kaniṣṭa, yéka tuṣṭi rikanaṅ Widhi duṣṭa.
a. ABCDE kapwa guṇa niṅ.

'That virtue of integrity is useless and worthless, the virtue of faithfulness towards a husband is no virtue for the Supreme Deity. On the other hand, people deceitful and debased receive the favour of the delusive Deity.

73. Hétu yan kadi wuwusku awajñā, dé niké pati niraṅ naranātha,
puṇyamānta guṇamānta guṇajña, ḍū pějah pwa sira hāh lalu saṅ Hyaṅ.

'My insulting words were apparently brought about by the death of the king. He was meritorious, virtuous and has appreciation of the virtues of others, yet he is dead. Ah! God is too [cruel].'

74. Kāla yan malara tībra makiṅkiṅ,
kampitékana mata nya ya molah,
nā mataṅ nyan agiraṅ ta manah nya,
mājar-ājar i siraṅ nrěpaputrī.

When she was weeping very sadly, her eyes throbbed. That excited her heart, and she spoke to the princess:

75. Ndah nihan śūbhanimitta t-iṅět-iṅět,
kampitékana mataṅku ya ri kiwān,
toharah dyah aparan ta kapuhara,
dé nikaṅ mata mahā-haru-hara ya.
b. BCDE mataṅku ri. c. ABCDE aparan ndya.

'I recall that this is a good portent, my left eye throbbed. Well, my lady, what should be the reason that my eyes would make such a fuss.

76. Ndak marěṅ giri Suwéla ta sakarěṅ,
ndak lawad sira bapaṅku yan ahurip,
mājarāk pějaha milwa ta ri kita,
yan huwus mati huwus syapa turidan.
c. ABCDE mājarāku mati milwa.

'I will go to the Suwéla mountain for a while. I will visit my father if he is still alive, to tell him that I will join you in death. If he is dead, then it would not matter to anyone.

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77. Dyah nihan ya samayaṅku ta ri kita, tāt amātya riṅ apuy kapara-paran,
hèrakĕñ juga tĕkāku ya masiha, ṅkāna yan pĕjaha mātya lawan aku.

'My lady, promise me not to die in the pyre, for any reason what-so-ever. Please have mercy, wait till I come, then you and I can die together.'

78. Trijaṭā nahan ya ta wuwus nya yékana pĕsat nya śīghra ya mibĕr,
tĕka yèṅ Suwéla giri ratna māya ya ta mèsi wānara kabèh,
tĕmu saṅ bapāśila rikaṅ śilātala suśīla sādara sira,
mahārāja Rāma hana riṅ palaṅka ari Lakṣmaṇāśila ri sor.

Thus said Trijaṭā and she sped away by air immediately. She arrived at the Suwéla mountain of jewels, and found it full of monkeys. She met her father sitting respectfully on a flat stone making his audience to king Rāma who sat on his throne with prince Lakṣmaṇa sitting nearby.

79. Naranātha tar kĕna rikaṅ turū mulat ikaṅ wrayādbhuta dahat,
paḍa kapwa yāsrama umĕtwakĕn kanipuṇa nya riṅ raṇa kabèh,
Trijaṭā masö mara ri saṅ bapa praṇata gorawāwara-warah,
ri lara nya yar pĕjaha dèwi riṅ apuy umātya riṅ kawa-kawa.

The king could not sleep and watched the monkeys with great amazement. They were training in combat and displaying their skill in battle. Trijaṭā moved towards her father with caution and respect to tell her sad story about the intended death of the princess on the pyre.

80. Bapa hāh alib hala niraṅ Daśānana kalĕṅka bañcana dahat,
mahārāja liṅ nira pĕjah ikaṅ hulu kinonakĕn wulatana,
ya ta hétu dèwi Jānakātmajār pĕjaha liṅ nirāturun apuy,
ya tikāna donku bapa mājara ṅwaṅ iki mātya milwa ri sira.
c. A Jānakātmaja.

'Father, ah! How wicked is Daśānana, the wicked deceiver. He said that the great king has been killed and he showed [princess Sītā] the head [of the king]. That made the princess resolve to die on the pyre, and [this is] my intention to come here, father, is to tell you that I will join her in death.'

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81. Lalu hāh larańkwanaku yaṇ ḍěńö sira ta mātya tātaha-tahan,
sira don dumèh haji tĕkā dumona i sirań Daśāsya taya lèn,
ya matań nya yatna ta tĕmĕn riyyujar haji tĕkākĕnanyu ri sira,
kalawan ta bhakti mami tan kalèn sira siwin lawan narapati.
a. C tāha-tahan. D larańkunaku.

'O, how sad I feel, my daughter, to hear about the princess' intention to die without due consideration. She is the sole reason that the king comes here to attack Daśāsya. Therefore pass to her cautiously the words of the king to you, and bring my obeisance to her. Tell her that I will only serve her together with the king.

82. Laku tāt ulih anaku śīghra-śīghra* ta-warah ri dèwi mahulun,
ri hurip prabhūttama tamar wikāra kalawan nihan kami kabèh,
ya tikā ibĕr nya ta ḍatĕń manĕmbah awarah ta yālah agirań,
ataruń tikań kĕtĕ-kĕtĕg mahosyan ikana swara nya kumĕtĕr.
*ABCE. a. DK śīghra ta-warah.

'Go and return to her as quickly as possible, my little one. Tell the princess that the king is well and alive and so are all of us.' So she flew away quickly, arrived and reported to Sītā excitedly, her pulse beating fast, her breathing heavy, and her voice trembling.

83. Jaya dèwi-déwa ta mulat manĕhta ya sukā naréndra mahurip,
hana riń Suwéla lawan āryya Lakṣmaṇa kapīndra Bāyutanaya,
bapa ni ńhulun taman adoh lawan prawara wīra wānara kabèh,
ibĕkan Suwéla giri dé nikań prawaga wéga yāsrama parĕń.
d. ABDE yāpraṅa.

'Hail, O, princess! God has regard to your slave! My lord the king is well and alive. He is at the Suwéla mountain together with prince Lakṣmaṇa, the king of the monkeys and the son of the Wind (god). My father is not far away from the chiefs of the monkey-host. The Suwéla mountain is full of them, exercising battle combat simultaneously.

84. Mamupak gunuń kaparapal mapań kadi gĕlap rikań kasańa ya,
atighora ghūrṇnita gĕrĕh rikań pralayakāla tulya ya humuń,
ikanań gunuń ya kaguluń dinĕmwan ahańan sinańga ri tańan,
tamatan hanā juga kasańsayār alaha sań Daśānana huwus.

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'They knocked down the mountains which collapsed like thunder at the ninth season, so thunderous and booming that it resembled the rumble of thunder at doomsday. The rocks rolled down as they were thrown up so lightly and caught up on the palms. There is no doubt whatsoever that Daśānana will be slain.

85. Hana Mantharākhya giri Mandarādbhuta apūrwwa parwwata magöṅ,
kadi tan gunuṅ-gunuṅ inuṇḍa-uṇḍa kadi siṅgi simban ahaṅan,
paḍa makrak atri ya masiṅhanāda kalalah mamātyana musuh,
ikanaṅ musuh kadi kasay hiḍĕp nya pususĕn* ya riṅ kṣaṇika ya.
*ABCDE. a. ABCDE Mèntĕrākya. Mindĕrādbhuta. d. A kasé. K pupusĕn.

'There is a mountain called Manthara or Mandara, a huge and formidable one. It was treated as a toy mountain, as it was tossed up and down as lightly as a little stone in a sling. They roared like lions, so keen to kill the opponent. To them the enemy is like a face-cream, that could be ground to powder in a second.

86. Paḍa dhīra wīra atiśūra-sāra śaraṇā rikaṅ samara ya,
tuwi śakti bhakti sapakon iraṅ nrĕpati siddha dé nya kadadi,
dinawut nya taṅ kayu magöṅ ya téka pabulus-bulus nya lumĕkas,
galagah hiḍĕp nya riya yan gamĕl ya tamatan warĕg galigapĕn.
a. ABCDE paḍa wīra dhīra. nikan. d. A haligapĕn. B aligapĕn. D galagā.

They are firm, courageous, very heroic and powerful, a real protection in the battle-field. They are powerful and so devoted to the king, that every order is carried out to a successful end. They pulled huge trees to use them as sticks at actions. To them the trees are like reeds which they can handle so easily that they are not tired from brandishing them.

87. Wwara tāmutĕr kayu magöṅ hanāta ya pataṅ puluh takuraṅa,
kadi ḍaṇḍa-ḍaṇḍa kadi tar lĕgön putĕrakĕn ya śīghratara ya,
kapati ṅ banaspati gĕlāna tībra wiparīta kèlu kaputĕr,
tak anon ta maṅkana daṅū anuṅ paḍa-paḍa nya kādbhuta dahat.

Some were rotating huge trees of forty armspans in circumference like clubs. They seemed not to become tired of rotating them in increasing tempo. The tree spirit fell sadly unconscious by the rotation. It was very amazing, I have not seen anything like that for a long time.

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88. Aparan mataṅ nya malarā manahta ya pahénakakĕn hari-harin,
pawĕkas* naréndra pitwhun huripta kĕmitĕn taman haru-harā,
umulat siré ṅhulun unĕṅ-[ṅ] unĕṅ nira ri dèwi tībra ta kunĕṅ,
winurug ṅhulun muliha mohutĕn pĕjahĕnta rakwa sakarĕṅ.
*ABE. a. E pahénakĕn. b. CDK kawĕkas. d. ABDE pĕjahakĕnto.

'Why should you worry, comfort yourself and relax. Take the message of the king to heart, look after yourself and do not panic. He looked at me and I could see that his longing for you is severe. He ordered me to return as quickly as possible to restrain you from taking your life.

89. Dyah mataṅ nya ta-rahup ta-kamalagi,
nya ṅ gurun lĕkas ikaṅ lara lĕpasa,
lālanéka hutita ṅ hati malara,
mèh mara ṅ suka tĕkā ri kita huwus.
a. ABCDE kamaligi. d. A wuwus.

'My lady, therefore wash your face, take a mouth-perfume. Pay great attention to it. Get rid of your sorrow as soon as possible. Take comfort, throw away the woes of your heart. Happiness is near. Rejoice!

90. Nya ṅ silih ḍiri ḍatĕṅ wulati tadĕg,
ndah tibākĕna ri saṅ hyaṅ Apuy usĕn,
rapwa yan hilaṅ ikaṅ kaluṣa gĕsöṅ,
saṅ narādhipa nahan [n] aṅĕn-aṅĕnĕn.

'Stand up and look for a substitute to be offered to the Fire (god) as quickly as possible. Let the impurities of the mind be burnt and disappear. Instead contemplate upon the prince.'

91. Dèwi tāgiraṅ amūja sira wawaṅ, puṣpa dhûpa saha dīpa ya pinasaṅ,
sopacāra caru niṅ raja-rajahan, japyahoma paripūrṇna ya ginaway.

The princess was elated and made her offerings quickly. She prepared flowers and incense and lit the fire. All the compulsory dishes of offerings, charmed circles, and formulas for the offerings were perfectly prepared.

92. Wrĕtti saṅ Hyaṅ atiśīghra sira murub,
ṅkān panĕmbah umarèṅ kanaka maṇik,
Jānakī saphala* bhakti atiśaya,
prārthanā nira ri saṅ nrĕpati jayā.
*ABCD. c. EK sapala.

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It happened that the Fire (god) burnt very easily, then [the princess] prayed in front of the 'golden jewel'. Jānakī with great devotion dedicated her prayers for the victory of the king.

93. Hé hutāśana bhaṭāra Hutipati*, déwawaktra kita déwa para widhi,
bhaktawatsala bhaṭāra guṇawidhi, dhārakèn giri basundhara jaladhi.
*ABDE. a. CK Huti. b. ABCD warawidhi. c. A bhaktiwātsala. BCDE bhaktiwatsala.

'O, God Hutipati, the consumer of oblations! You are the mouth of the gods, the god of the gods. Tender, loving, faithful and God of Virtues. The bearer of mountains, earth and ocean!

94. Déwa uttama Śiwāgni kita lĕwih, aṣṭamūrtti kita déwata sakala,
dibya aṣṭaguṇa nityasa ri kita, maṅkana ṅ triguṇa dènta kakawaśa.
d. A maṅkanāṅ.

'O, prominent god Śiwa, the most outstanding god of Fire. You manifest into eight forms, the excellent eight supernatural faculties are always in You. Likewise the *triguṇa* (*sattwa*, *rajas*, and *tamas*) are controlled by You.

95. Wīryyawān kita wibhuh prabhu balawān,
déwa dānawa maṅastuti ri kita,
siddha cāraṇa umarcchana ri kita,
téja tulya rawi koṭi yan upama.

'You are victorious, omnipresent and omnipotent. Gods as well as demons pray before You, the great saints and wandering sages pay obeisance to You. Your lustre resembles that of ten thousand suns.

96. Mwaṅ jagaddhita ta Bhāṭāra karuṇa,
bhakta yékana winèhta suka magöṅ,
tan kalèn kita paran niraṅ atapa,
mwaṅ siraṅ krĕtawiwéka suka sadā.
*A. a. A ta Bhāṭāra ta karuṇa. BCDEK Bhārata. b. ABCDE bakti. c. ACDE parān iraṅ.

'My Lord is the Patron of mankind, the compassionate. You give the devotees great happiness, no one else but You are the refuge of all ascetics, and those who have obtained true knowledge and everlasting happiness.

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97. Nitya kāruṇika sātwika ta kita, hétu niṅ suka lawan guṇa ta kita,
mwaṅ kitékana mawèh wruha riṅ aji, hétu niṅ manĕmu mokṣapada kita.
a. A nitya karuṇi ta kita riṅ kata kita. c. B mawé. niṅ. d. BC mokṣapaḍa.
'You are ever benevolent and truthful. You are the source of happiness and virtue. You are the Teacher of knowledge and You are the leader to heavenly Bliss.

98. Ātmamātra ta Bhaṭāra suka ya don, hétu niṅ mala kalĕṅka ya hilaṅa,
kléśa pāpa nikanaṅ dadi lĕpasa, wèt nyasihta rikanaṅ sakala jana.
a. ABCDE ātmamantra.
'You are the sole Ātman, the Ultimate Happiness. The eraser of all impurities and diseases, the remover of men's flaw and sin, out of Your benevolence to all creatures.

99. Déwa hé tribhuwanéśwara dahana,
ndah wulat ryyaku Bhaṭāra anumana,
Rāmabhadra sira wèhĕn amĕnaṅa,
māsihéryyaku sukān patĕmu mami.
b. ABCDE anumata.
'O, god, O, King of the Fire of the threefold world, Look at me and may God be merciful. Let Rāmabhadra win, let him love me and let our union be happy.'

100. Dèwi nahan prayojana nirātidibya ya tĕmĕn,
māri mapakṣa mātya ri hurip naréndra karĕṅö,
ndan lara niṅ wiyoga ta jugāta tapwan alilaṅ,
muṅgu rikaṅ palaṅka gumuliṅ sirāmaca-maca.

Thus were the prayers of the princess, most excellent and true. She did not want to die at the news of the well-being of the king. But the pain fo separation still cast a shade, she lay there on the couch to read.

101. Saṅ Trijaṭā maṅaswakĕn anékawarṇna pinaṅan,
pāna supathya māstawa sugandha maṇḍaga puli,
laṇḍuga taila-tīla hana modakaṇḍa sagula,
nā ta masuk ri dèwi ri sĕḍĕṅ naréndra karĕṅö.
b. ABCE sapathya. D pana sapaṭya. c. ABCDE sagala.

Trijaṭā served all kinds of food and snacks, beneficial drinks, sweet smelling liquor, *maṇḍaga* (rice-gruel), *puli* (kind of cookies), *laṇḍuga* (sweetmeat fr ied in sesame-oil), and other small round sweetmeats with sugar inside. The princess could eat them, after she heard the news of the prince.

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102. Saṅ Trijaṭān pamèt kaba-kabālahāsih atuhan,
mépu tumon manah nira makūṅ macaṅkrama ta ya,
māmĕṅ-amĕṅ masindhyan agawé kudiṅ-kudiṅ asiṅ,
ménak aguywa-guywana nahan gawé nya sakulĕm.

Trijaṭā was very attached to her mistress. She was rather uncertain when she saw how great her grief had been, and looked for some entertainment. She played games, sang tunes at random as long as it gave rise to laughter and hilarity. That was performed the whole night.

103. Mwaṅ paricārikā paḍa masindhyanādya wihikan,
harṣa manah nya yan pasahuran sarāga magiraṅ,
konĕṅ-unĕṅ swara nya karĕṅö mawèh lulut unĕṅ,
rāmya kiduṅ nya kapwa sukacitta yān prahasana.
d. AE yāt.

Also the ladies in waiting joined in the singing party and they were good in it. They were happy and gay, when their singing received response from others. Their voices were fascinating to listen to, it gave rise to passion and desire. The lyrics were marvellous and gave rise to relaxation and laughter.

104. Śrī Janakātmajā malara tībra monĕṅ aṅaraṅ,
dé ni kiduṅ nikaṅ wwaṅ agawé prapañca ri sira,
marmma ḍatĕṅ sugandha waṅi niṅ [ṅ] aśoka bakula,
maṅkin akūṅ manah nira maṅĕn- [n] aṅĕn Raghusuta.

Princess Janakātmajā was worried, very lovelorn and passionate caused by the lyrics of the ladies, which created bewilderment in her. Besides, the fragrant smell of the *aśokas* and *bakulas* increased her longing to her husband, Raghusuta.

105. Hāh lalu nirghrĕṇanta hara liṅku Manmatha wagus,
śīrṇna hatiṅku dènta pinanah tatan sipi pĕgat,
dīna dudū dahat tamak udhāni riṅ dadi kĕdö,
mātya kunĕṅ ya ménaka maran hilaṅ [ṅ] ikaṅ unĕṅ.
c. C kĕḍö. d. AD ikiṅ.

'Ah, how cruel are you, handsome Manmatha. My heart is dashed to pieces by your incessant arrows. I feel very low and discomposed and am not aware of my surroundings. I think I prefer death, as it will end all this longing.

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106. Maṅkana tīs ni téja nikanaṅ wulan [n] atiśaya,
ndan mapanas hiḏĕpku dadi agni ujwala murub,
purṇnama nitya tan kagunĕman sadā ya gumawaṅ,
hāh ndya ta yar suka ṅ priyawiyoga nitya linaran.
a CE tis. b. BE apanas. d. A yār.

'Likewise the cool beams of the moon, in my opinion turns to flaming fire, and the moon here is always full, it is beyond description light and clear all the time. Ah! How could one separated from her husband escape the constant torture?

107. Mwaṅ ta rikèṅ aśokawana somya rāmya ya tĕmĕn,
bāp ta sĕkar hanériya marūm nirantara rurū,
hāh ndya dumèh wiyoga kasukāna yan hana riya,
saṅ wiku mona mĕnĕṅa manah nirār para riké.
b. ACDE nirāntara. c. B dyah.

'Besides the *aśoka*-garden is extremely attractive. The flowers there are always in bloom, though lots of them fall all the time. O, how could one separated from her lover enjoy happiness in such surroundings. Only the silent monk would find tranquillity [in his mind] in this place.

108. Maṅkana taṅ haṅin mrĕdu sugandha komala mirir,
ḍū magawé raras hati unĕṅ ndya dé ya ta kunĕṅ,
mātra ikaṅ gĕrĕh ya karĕṅö mawèh unĕṅ agöṅ,
hāh mata dhūrtta saṅ Madana mèdi yāmarimisi.

'Likewise is the gently blowing, sweet-smelling breeze. O, it arouses passionate emotions in my heart, and what can I do? The soft rumble of thunder, when heard gives only great agony. Ah! Therefore that mad and crazy Madana is always teasing and taunting.

109. Ndak wulat iṅ laṅit kilat ikā tinonku lumarap,
mār hrĕdayaṅku dé nya umaṅĕn-[n] aṅĕn priyawara,
yéki tĕwĕk niraṅ Kusumacāpa tīkṣṇa hinunus,
nā tumibé hatiṅku humilī ta rāh nya ri mata.
a. A mulat. d. A tumibèṅ.

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'When I look up into the sky, I see the lightning flash: my heart is shattered when I remember my love. This is the sword of Kusumacāpa (the god with the flower-arrows) glittering when unsheathed, and it falls upon my heart. Blood flowed out from the eyes.

110. Gandha nikāṅ aśoka asanādi utkaṭa sumār,
yéka panah niraṅ Madana rodra tīkṣṇa maṅani,
śakti bhaṭāra Manmatha panah nirāpratihata,
hāh* kadi mātya tāku mapanas hiḍĕpku riṅ umah.
*BCDE. d. AK...kadi.

'The fragrant smell of the *asokas, asanas* is all pervading. That is the fierce and fiery arrows of Madana, which hurt. The power of god Manmatha is in his non-killing arrows. Ah! I fell I am dying. I feel so hot in this house.'

111. Dèwi nahan ta liṅ nira tumūt sirāta tumurun,
maṅkin ikā manah nya magiraṅ saharṣa ya kabèh,
lèn maṅidūṅ makinnara mabaṅsi lèn taṅ aṅigĕl,
nitya ṅ ator lawan mamawa tāmbu tāmbularasa.

Thus said the princess and she came out to join [the ladies in waiting], who became more and more elated. Some were singing, playing all sorts of instruments and others were dancing. Continuously they served around drinks and betel.

112. Mwaṅ magawé ta junti karuṇa swara nya karĕṅö,
lèn magawé sĕmut pupul ataḣ asiṅ sakaharĕp,
dwadwal anékawarṇna lakĕtan tapé paṅisi lèn,
nā pinaṅanya ménak ahaṅöt bubur caraṇa lèn.

Also they played the velocity-game, their shouting and crying were clearly heard. Others played the gathering-ants game, and others another game to their liking. Snacks of all kinds e.g. sticky-rice, fermented rice cake and all sorts of cookies wrapped in banana-leaves. The ate some of them, nice and warm also was the *bubur caraṇa* (kind of porridge).

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113. Kapwa ta yāsĕkar majĕnu* kapwa mahyas asalin,
kapwa makèn lalāsa ya dukūla lāka tūlalay,
kapwa raray rarā rahayu yukti yogya ya kabèh,
kapwa ta rāgacitta makin uttamèṅ prahasana.
*ABCDE. a. A mayas. K sajĕnu. b. ABD lalāśa.

They dressed themselves up with flowers and cream, they changed their attire, wearing skirts of *lalasa*-patterns with contrasting red *dukūla*-blouses. They were young girls, very attractive and nubile. Their minds were affected by love and they were in a playful mood.

114. Lèn hana rākṣasī makuru rūkṣa morĕm awĕnĕs,
ndan kadurus ya barwaṅ ahuyaṅ maṅèl asiṅ ator,
wyādhi magöṅ wĕtĕṅ nya kawayan nirantara kĕbĕs,
tan dwa gĕlāna sāsiṅ aparö paḍātukup iruṅ.
b. ABDE atos. c. ABDE nirāntara.

Then there was a she demon very thin, pale and terrible of appearance. She played the role of a monster, but was in trouble because she had a stomach-ache which caused her to urinate all the time. The people near to her became troubled by her, and closed their noses.

115. Yéka pinatryakĕn paḍa kĕkĕl kabèh mawurahan,
méraṅ umūr ya mamrih alayū tinūt ya ginutuk,
glāna ṅ ator mamid mamuk akĕm taman kawulatan,
héwa n-inum bator nya mawĕrö warĕg ya maturū.
a. A mahurahan.

She was jeered at and ridiculed by many people. Embarrassed she ran away but people chased after her and threw stones at her. The dancer [playing the monster] was angry and dejectedly hid herself, and indignant tly she drank until she became tired and fell asleep.

116. Dèwi dudū manah nira maṅĕn-[n] aṅĕn saṅ ahulun,
mèpu marèṅ prasāda gumuliṅ sirāturu-turū,
saṅ Trijaṭā tumūt pamucaṅan nahan ya winawa,
mwaṅ mukawāsa utkaṭa marūm kapūr nya karĕṅö.

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The princess was perturbed in her heart, thinking about her husband. In grief she went to the temple and laid herself on the ground tosl eep. Trijaṭā followed her with a betel-box and mouth perfume, *utkaṭa* (the aromatic seeds of the plant Pothes Officinalis) and well-known lime.

117. Saṅ Trijaṭā ya tāmupu sĕkar pijĕr kajĕnĕkan,
campaka yénikĕt nya n-inapus karaṅ bali wanèh,
nāṅ maṅunĕṅ puḍak ya ta milĕt mawor ta* ya gaḍuṅ,
dibya hayu nya n aṅswakĕn i dèwi gorawa ta ya.
*CE. c. mawor ya.

Then Trijaṭā picked up flowers and was absorbed in composing a wreath of *campaka* and *karaṅbali*-flowers. The *pandanus*-flowers were coiled by strings of *gaḍuṅ*-flowers. They were extremely attractive and she presented them respectfully to the princess.

118. Mwaṅ hana nāgapuṣpa tinĕnunya rāga ya wulat,
mwaṅ paḍali nya bāp paḍa-paḍāputih* ya tinĕnun,
nāṅ dalimādbhutāmanis abāṅ karaṅ-karaṅ ikā,
bāp saruṇi nya dibya makuniṅ mikĕt ya taruṇī.
*A. b. CDEK paḍāpaḍāputih. B paḍapaḍa putih nya.

And there were *nāgapuṣpa*-flowers which she strung together with *paḍali*-flowers, which were of the same colour, white. The *dalima*-flowers made extremely nice red garlands, while other girls had strung yellow *saruṇi*-flowers.

119. Paḍa maṅikĕt kĕmbaṅ wwara taruṇī,
saruṇi rinantay mwaṅ suka ya marūm,
hana manĕnun nilotpala mahalĕp,
hana maṅalap tañjuṅ juga ya tinū.
a. ABCDE kambaṅ. ACDE wara. b. B rinanti. E nantay.

The girls were stringing flowers, *saruṇis* together with *suka*-flowers. Some were composing blue water lilies beautifully, and others picked up *tañjuṅ*-flowers which were also strung.

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120. Hana ta manū kĕmbaṅ śrigaḍiṅ arūm,
sĕḍĕṅ arurū lumrā pinarĕbutan,
wwara marĕbut mĕṇḍur paḍa mahalĕp,
masiwa-siwo yāsih paḍa masĕkar.
a. ABCDE kambaṅ. b. D arurwa. d. BD maśiwa.

Other girls were fighting for *śrigaḍiṅ*-flowers, which just fell and scattered everywhere, to string them together. Some other ones were fighting for nice-looking jasmins, playfully they decorated themselves with the flowers.

121. Kañiri* kucup nyākwèh hana masĕkar,
kadi anumodèṅ mahyun asĕkara,
sa-kaya-kaya nyāsih mamupu sĕkar,
ya ta inalap nyémpĕn ya tinuluṅan.
*J. a. AD kabhiri. ADE sumĕkar. C sumĕkara. K. kabiri. b. B anumodé.
d. ABCDE tinulaṅan.

The *kañiri*-buds were opening, as if they were eager to be worn by the dressed up girls, who did their best to collect them with the help of others.

122. Tuluṅi ta rowaṅ nyāmilihi sĕkar, lalita* sūtrékanaṅ inikĕt,
bakula pinolot riṅ puḍak ahalĕp, winawa ri dèwī tuṣṭa sira mulat.
*ABCDE. b. ABDE sutrékanaṅ. C sutrā kanaṅ.

They also helped their friends sort out the flowers, which they liked to string up, *bakulas* were strung around the *pandanus*-flowers and then presented to the princess who looked very pleased.

123. Mulat ikanaṅ lèṅ śīghra ya maṅalap,
kusuma kuraṇṭākwèh pada ya* matöb,
sahana nikaṅ kĕmbaṅ ya ta inalap,
ya ta sinalaṅsaṅ mwaṅ surabhi marūm.
*B. b. ACDEK paḍa matöb.

Other girls saw that [the princess was happy] and quickly they gathered *kuraṇṭa*-flowers which were in abundance. They picked up all kinds of flowers and wrapped them up together with *surabhi*-flowers in banana leaves.

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124. Rahayu rinantay kapwa ya masĕkar,
tumula-tular yāmèt kusuma mahas,
mara riṅ aśokātyanta ya kasukan,
kadi grĕha saṅ hyaṅ Manmatha ya katon.
a. ACDE ni rantay kapwa sama sĕkar.

The most selected flowers were strung while they went from place to place looking for more flowers. They came to the *aśoka*-trees joyously, as it looked like the abode of Manmatha.

125. Maṅucap-ucap yāṅkĕn paḍa ucapan, ilu ta tular dèwī sira umulat,
wulat i manawwaṅ kapwa malihaṅan, pahayu kĕtā kèn-kènya sĕlĕtakĕn.
c. D maliyaṅan.

They talked and talked as if they conversed with each other. The princess who did not go with them, watched them. She looked at the girls who were helping each other to decorate and put right their skirts.

126. Tuhu-tuhu dèwī waṅśaja manulus, sari-sari tan lèn mānawa winuwus,
duga-duga Dātā sādhu sira putus, tan alaṅ-alaṅ wadwā ri sira huwus.
d. ABCDE tak alaṅ-alaṅ.

The princess was indeed a real princess of good lineage, the best that could be spoken of. In fact she was generous, and completely goodhearted. The lady-attendants were not doubtful any longer about her.

127. Madulu-dulur yārumpukan asana, maṅiduṅiduṅ yācaṅkrama kasukan,
maturu-turū roṇḍon pinakatilam, tumĕṅa-tĕṅā riṅ candrawilasita.

They followed her while collecting flowers, singing and joking happily. They laid down on mats of leaves, while looking up waiting for the moon to rise.

128. Kumucur ikaṅ pañcuran atirāmya,
parijata muṅgwiṅ parigi paranti,
parawan umaṅsö mamupu sĕkar nya,
mara marahup tan hana katakut nya.
c. A umaṅsöh. mamupuh.

There were many attractive fountains, spouting water upwards. The *pārijāta*-trees were paved around with stones and ringed with walls. The maidens came to collect the flowers and washed their faces [in the pond around the fountain] without fear.

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129. Wuṅa tali tambil hulur-uluranta,
wuṅa wari nihan wwara ri ruhur nya,
wuṅa tĕlĕṅ akwèh kadi ta rinĕṅga,
wwara wuṅa raṅgādbhuta pacarĕṅga.
b. ABCDE i.

The *tali*-flowers were taken from the creepers, the hibiscus-flowers were above them, while the *tĕlaṅ*-flowers were in great numbers as if they were placed there as decoration, and there were *raṅga*-flowers and the amazing *pacarĕṅga* flowers.

130. Makuliliṅan riṅ talaga kabèh nya, paḍa mamupak paṅkaja sahana nya,
sulur inalap nyāmĕṅ-amĕṅa donya, paḍa masĕkar késara rinurū nya.

They walked around the pond and picked up lotuses, and toyed with the roots. They placed the flowers on their heads after shaking off the pollen.

131. Tamala-malah utpala inalap nya, ulih-ulihanyātiśaya halĕp nya,
ya tikana winwat nya ri sira dèwī, lumaku mulih sokya-tara tar āgya.

They picked great numbers of blue lotuses. The most beautiful ones they brought home to present them to the princess, who walked back to her quarters slowly with a heavy heart.

132. Umirir alon-lon ikaṅ anilārūm, kadi ta lum iṅ saṅ malara wiyoga,
kusuma rurū riṅ hawan atirāmya, kadi pasĕgĕh niṅ kayu-kayu tuṣṭa.

The breeze was blowing softly, equal to the state of mood of the one overwhelmed by love because of separation. Nice flowers were falling on the paths as if the trees were presenting them to her in high spirits.

133. Hayu nira dèwī saphala sinĕmbah,
tuwi sira satyātiśaya suśīla,
malara tuwin tan malupa ri saṅ Hyaṅ,
tĕka ta mamūjèṅ kusumawicitra.
b. C śira.

The beauty of the princess was worthy of being admired and besides she was faithful and of good conduct. Even in distress she did not forget to pray to God, and to offer all kinds of flowers.

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134. Atha rahina ya sāmpun māwa taṅ déśa rāmya,
dadi marahup amūjā Jānakī satyabhakti,
satata tan alupātah satya riṅ déwapūjā,
tuhu-tuhu sira dèwī-déwatātah* cinitta.
*ABCDE. b. A marawup. d. K sira déwatātah.

Then day broke. Light spread over the region. Princess Jānakī washed and prayed with devout faithfulness. She never forgot to worship the gods with devotion. In fact she kept the deities and goddesses in her mind constantly.

135. Hana ta wahu tawan strī kāsyasih wwaṅ sujanmā,
priyawiraha ya monĕṅ tībra sambéga tāmbĕk,
atiśaya ta manah nyāhyun ta riṅ sātwikāsih,
saphala sira ta dèwī bhakti nāhan ta liṅ nya.
b. ABCDE sambéga ṅ āmbĕk. c. C ya manah. d. ABCDE nira.

There was a female captive, a human being of good lineage in distress. Separated from her beloved, she was yearning [for him], her heart was in a violent agitation. Her heart yearned towards the beloved truthful one. She talked with devotion to the princess. Thus she spoke:

136. Ya tikana hiḍĕpĕntā liṅku saṅ hyaṅ śarīra,
kita karika riyāpan janma mānuṣya hīna,
sakawĕnaṅa nikā taṅ kāya riṅ yuktikrĕtya,
sari-sari warahĕn tā tékanaṅ citta bhaktya.

'I say to myself, take that as an example, O, princess, because you too are a humble human being. Do what is good to the utmost of your ability. Everyday tell the mind to be humble and devout.

137. Wulati kari ya kĕdwa ndan hanèṅ āgamokta*,
tuwi carita rĕṅönta kyāti riṅ kaṇḍaparwwa,
saka-saka ṅuni tékiṅ kléśa saṅsara** ni ṅwaṅ,
ndan ikana ginawé taṅ bhakti dé saṅ wiśèṣa.
*BE. **B. a. ACDK agamokta. BCE kĕdwā. c. ACDEK saṅśara.

'Look and see what is compulsory to be done in the tradition. Also learn from the study of the *kāṇḍas* (Rāmāyaṇa) and the *parwwas* (Mahābhārata). From ancient times *kléśa* (impurities) have been the source of the suffering of men. And suffering is created by the irreligious behaviour of the prominent ones.'

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138. Ya ta ikana wuwus nyātyanta sambéga māsih,
maṅĕn-aṅĕn ikanā yan tan lanèṅ sokya sampat,
wulati* ta sira dèwī wèt nikāmbĕk nya bhakti,
satata ta sira śoka ṅkā ri sor niṅ [ṅ] aśoka.
*ABCE. c. DK wuloti.

Thus was her words from her highly agitated heart. She believed that there was no eternal suffering, when she saw the devotion of the princess, who was always in grief (*śoka*) in the shade of the *aśoka* (destroyer of grief) trees.

AṢṬĀDAŚAMAS SARGGAH

CHAPTER XVIII

1. Nda tatīta sira ṅ naréndraputrī, sira saṅ bhūpati Rāwaṇojarĕn ta,
   magawé naya bañcanātiduṣṭa, kalaran śoka kasoran iṅ kaśūran.

   Let us leave the princess, and let us relate about king Rāwaṇa, who had committed the extremely gruesome deception, but which turned to be his inferiority in steadfastness and aroused sadness in his heart.

2. Śuka Sāraṇa śūra sāra śakti, śaraṇā riṅ raṇa yogya wīra dhīra,
   ya ta cāra kinon iraṅ Daśāsya, mahasa ṅkāna rikaṅ gunuṅ Suwéla.

   He ordered his spies, the heroic and exceedingly mighty Śuka and Sāraṇa, great heroes who were protectors in battles [gone by], to enter the lines of the enemies on the mountain of Suwéla.

3. Milaṅa ṅ bala wānara prawīra,
   wruha riṅ śakti lawan dudū manah nya,
   kalawan kapirāja yan subaddhā,
   wĕnaṅomātyathawā yathāsukātūt.

   They should count the prominent ones of the monkey host, they should investigate their power and whether they were devoted or not to Rāma, also concerning the king of the monkeys, whether he was prepared to die in a battle or likely to be willing to surrender.

4. Ya ikā ta pakon iraṅ Daśāsya, dadi luṅhā Śuka Sāraṇātiśīghra,
   tĕka yèṅ giri riṅ Suwélanāma, tĕmahan wānararūpa bañcanātah.

   These were the assignments of Daśāsya given to them. Śuka and Sāraṇa went speedily, and arrived at the mountain of Suwéla. Then they took a disguise as monkeys.

5. Umulat ta siraṅ Wibhīṣaṇākhya, dadi maṅsö sira dhīra sāha sojar,
   Śuka Sāraṇa ai mapéki donmu, apa mĕṅgĕp wray iké atīta duṣṭa.

   a. D Wibhisanākhyā.

   They were detected by Wibhīṣaṇa, who stepped in front of them courageously and spoke: 'Śuka and Sāraṇa, what are you doing here and what is your purpose. What does it mean that you disguise yourself as monkeys?'

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6. Ya ikāna wuwus nirān patakwan,
   humĕnĕn taṅ Śuka Sāraṇārddha méraṅ,
   inasö ya inambulan tinonton,
   sinikĕp yénapusan wawaṅ ta winwat.
   d. A winwati.

Thus were his words of inquiry. Śuka and Sāraṇa remained silent out of embarrassment. They were looked on by the crowd and attacked, finally captured and tied up. Then quickly they were brought [in front of Rāma].

7. Umulat naranātha Rāmabhadra, dadi mojar ta sirèṅ Wibhīṣaṇādi,
   wrayapéki ta-kāsyasih binandha, apa doṣa nya lukan laraṅku dé nya.
   a. B Rāmabhadrā. b. E siraṅ. c. ADE binaddha. C binanda.

King Rāmabhadra looked at them, then spoke to Wibhīṣaṇa: 'What is the matter with these monkeys? Why have they been arrested. What are the charges? Ah how miserable I feel, because of their state.'

8. Jaya hé nrĕpa tan watĕkta téki, ya iké rākṣasa cāra saṅ Daśāsya,
   Śuka Sāraṇa ya prawīra riṅ rāt, tuwi yāwānara bañcanéki donya.
   c. BC Suka Saraṇa.

'Hail, O, king! they are not your subjects. They are the master spies of Daśāsya, Śuka and Sāraṇa by name and well-known to the world as very mighty. Besides they disguise themselves as monkeys.

9. Ndya* kunaṅ pwa wuwus bhaṭāra tātah,
   ya tikānuṅ taḍahĕn taman kalèna,
   ya mataṅ nyan inaswakĕn ya winwat,
   yadiyan patyana yan mapā gati nya.
   *ABCDE. d. B mapa.

'We wait for the orders of the king, nothing else. That is why they are brought before Your Majesty, to be sentenced to death or whatever it may be.'

10. Tamatan kĕna téki patyananta, syapa tékāwarahé tuha nya wrĕtta,
    luputīkana bandhana nya tosĕn, mara yan śīghra tĕké tuha nya mojar.
    d. CE mājar. D...yan.

'You may not kill them. Who will tell their master the news then. Set them free quickly. Let them go to their master to report.'

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11. Iti nā ta wuwus bhaṭāra Rāma,
    mari taṅ rākṣasa kāpusan sutrĕpta,
    umasö ya wawaṅ madĕg manĕmbah,
    umulih śīghra huwus ḍatĕṅ ri Lĕṅkā.
    a. C nā wuwus.

Thus spoke king Rāma. They were freed and felt very well treated. They moved forward, made their obeisance and returned quickly to Lĕṅkā.

12. Satĕka nya sutuṣṭa māri śoka,
    umasuk tèṅ wataṅan wawaṅ ta mojar,
    satinonya yathārtha dé nya mojar,
    i siraṅ rākṣasa Rāwaṇādhirāja.
    a. ABDE satuṣṭa.   c. ACDE mājar.   D ya warttha.

When they arrived [in Lĕṅkā], they did not feel sad any longer. They went to make their audience and reported what they had seen to their illustrious king Rāwaṇa.

13. Maharāja kamīkihĕn kinonkon,
    umara ṅkā ri musuhta Rāmabhadra,
    ibĕkan wray ikaṅ gunuṅ Suwéla,
    tĕka riṅ pārśwa kabèh i sor sĕsĕk-sök.

'O, great Lord, you ordered us to go to your enemy Rāmabhadra. We have seen the Suwéla-mountain full of monkeys, down to the lower parts of the slopes, which are full of monkeys.

14. Paḍa śakti ya kapwa tan pahīṅan,
    mamupak parwwata Mèrutulya riṅ göṅ,
    paripūrṇna subaddha sétubandha,
    ya tikāpūrwwa gawé nya kādbhutèṅ rāt.
    b. ABCDE parbwata.

'They are unlimited in power. They are able to cut a mountain as big as Méru. The causeway they made is very well built, it is amazing and [such a work] has never been done before.

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15. Umulih ikanaṅ gunuṅ kadi lwah,
    ikanaṅ sāgara tulya parwwatāwān,
    ri sawèt nyan agöṅ ta śakti niṅ wray,
    taya mèwĕh taya durgga dé nya kabwat.
    b. ABCDE parbwatāwān. d. BDE tābwat.

'The mountains have turned into valleys, and the ocean has turned into high mountains. It happened because of the great power of the monkeys. For them nothing is difficult or hard to perform.

16. Sahana nya ta bhrĕtya śakti bhakti,
    ri siraṅ Rāghawa yālilaṅ manah nya,
    Pawanātmaja tan dudū hiḍĕp nya,
    tuwi saṅ Aṅgada tan surud ya māsih.
    b. ABDE mālilaṅ.

'All the subjects were unwavering in their devotion to serve Rāghawa. Their conscience is clear. Pawanātmaja will never betray [Rāma], also Aṅgada is not less devoted than he.

17. Gawa Gawaya Gawākṣa Jāmbawān, saha Nala Nīla Suséna Késari,
    Śarabha Wrĕṣabha Indrajānu lèn, Kumuda Darīmukha Gandhamādana.
    a. BD Jambawān. d. B Darīmūka. C Dharīmuka.

'Gawa, Gawaya, Gawākṣa, Jāmbawān, Nāla, Nīla, Suséna, Késari, Śarabha, Wrĕṣabha, Indrajānu, Kumuda, Darīmukha, Gandhamādana,

18. Dwiwidha Panasa Bhīmawaktra Tāra,
    Winata Śubhodara Kālawaktra Dhūmra,
    Śatabali kalawan Sphuṭākṣa Mainda,
    Dhruwasa Dhanurdhara Dāma Mattahasti.
    c. ABCD Ménda.

Dwiwidha, Panasa, Bhīmawaktra, Tāra, Winata, Śubhodara, Kālawaktra, Dhūmra, Śatabali, Sphuṭākṣa, Mainda, Dhruwasa, Dhanurdhara, Dāma and Mattahastī,

19. Nahan ikana wiśéṣa mukya niṅ wré,
    atiśaya rodra ya Kālamrĕtyu sākṣāt,
    kagiri-giri ulah nya lèn wulat nya,
    gumuyu maśabda masor gĕlap ta dé nya.

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are the most prominent ones amongst the monkeys. They were extremely powerful, like Kālamrĕtyu (god of Death). Their actions and looks are awe-inspiring. If they laugh thunder is inferior to it.

20. Ikana ta ya kabèh nya tan kalèn, ikana manah nya ta bhakti kéwala,
Raghusuta sira liṅga déwatā, rikana hati nya kabèh nya wānara.
c. B sirāliṅga déwata.

'All of them without exception are extremely devout to Raghusuta, whom they regard as the Eternal Deity, and whom they cherish in their heart.

21. Sagila mati kacidra ta ṅhulun, inamah-amah nira saṅ Wibhīṣaṇa,
Raghusuta sira sādhu tar pawèh, sira humurip ri patikta hé prabhu.

'We were almost killed, threatened by Wibhīsaṇa, but Raghusuta was very kind. He forbade it. He saved our lives, my lord.

22. Mataṅ nya hé bhūpati yogya tāpĕsa,
nihan ta taṅguh mami kārwa yālapĕn,
lanā mahārāja mamuktya don iké,
tatan sakèṅ drohaka bhakti hétuka.
d. B saké.

'Therefore, O Lord, it is better for you to abdicate. Take the advice of both of us, so that Your Majesty will enjoy [luxury] for life. [We say this] not out of treason but out of devotion.

23. Matūta tātah maharāja ménaka,
lawan siraṅ Rāma maran lanā ṅ inak,
Sitā sirékāna wawan mĕnèṅ gĕlĕk,
apan sirékā ta dumèh tukar hana.
d. B siréka ta.

'It is better that you live in harmony with Rāma, so that your good life may be secured. Take Sītā back as soon as possible, as she is the cause of the conflict.'

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24. Nahan wuwus niṅ Śuka Sāraṇāhayu,
  mataṅguh iṅ yukti asih nya maprabhu,
  sakrodha saṅ Rāwaṇa yar tinaṅguhan,
  mojar kabāṅan sira wèt nikaṅ galak.
  a. B Śuka Śāraṇāhayu. d. BDE mājar.

Thus was the excellent advice of Śuka and Sāraṇa, expressing true love towards their master. But Rāwaṇa was enraged when he heard the advice. He spoke harshly, out of fury:

25. Hāh dhik mahākaśmala bhrĕtya tan waras,
  tuhun ṅaran rākṣasa tan pasāra ya,
  alah magöṅ tībra takut mu riṅ musuh,
  makon ta ko bhaktya taman wruh iṅ [ṅ] iraṅ.
  b. B pasarā yā.

'Ah! Filthy and dirty and crazy attendants. You are really demons without power. How great is your fear of the enemy, that you advise me to submit without shame.

26. Tan déwa tan rākṣasa tèkanaṅ musuh,
  ya wānarātyanta kaniṣṭa yādhama,
  sawèt niké pāpa mu tan prawīra ko,
  alah dudū cittamu bhakti riṅ musuh.
  b. B hadhama. d. ACDE bhaktya.

'The enemy is not a deity, not a demon. They were only debased monkeys of the lowest class. Because of your sins, you have lost your courage. It is all wrong to think about surrendering to the enemy.

27. Pratīta riṅ sāra ya śūra riṅ daṅū,
  mĕné pwa yāsāra ya cāra duryyaśa,
  milag pwa yuh mūr laku ko parèṅ musuh,
  wĕgil rikaṅ hīna Wibhīṣaṇādhama.
  c. ABDE kamparèṅ. d. ABCD ikaṅ. E ika.

'In the past you were powerful and courageous. At present you are powerless and dispised spies. Get out! Fly and go over to the enemy. Take refuge with [that] wicked Wibhīṣaṇa.'

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28. Nahan wuwus saṅ Daśaśīrṣa yāgĕlĕṅ,
madĕg manĕmbah Śuka Sāraṇātakut,
prabhuṅku tātan huniṅan wuwus salah,
apan [n] asih bhakti ya donya tan kalèn.
b. B Suka Śāraṇātakut.

Thus were the angry words of Daśaśīrṣa. Śuka and Sāraṇa stood up and made their obeisance fearfully: 'My Lord, disregard all our incorrect words, because it was meant out of love and devotion.

29. Kunaṅ pwa yan papraṅa buddhya saṅ prabhu,
nya saṅhulun mātya rikaṅ raṇāṅgaṇa,
byayā mahāraja iké hurip mami,
phalā ni kāsihta magöṅ ri saṅhulun.
d. B ni kasihta.

'But if it is war that my lord has in mind, we will die on the battlefield. Our lives are for your sake, because you had great love for us once.

30. Lawan ndya yatnā maharāja riṅ musuh,
anuṅ [ṅ] upāyā gawayĕn mĕnĕṅ gĕlĕk,
nihan patik saṅ prabhu tan [n] alāṅ-alaṅ,
ujar mahārāja kunaṅ nahan rĕṅön.
b. ABCDE anuṅ upāyān gawayĕn. d. ABE kunĕṅ.

'Now what precautions should be taken against the enemy, according to you, my lord, so that it can be done as quickly as possible. We will not oppose my lord. It is your orders that will be carried out.

31. Ndya dona niṅ nīti lawan nayojarĕn,
apan kaniṣṭéka musuhta wānara,
atag tikaṅ śāwara mĕtwa riṅ raṇa,
tulup panah yéka wawan lawan [n] asu.
c. B sawara.

'Of what use is it to talk about guidance and policy because your enemy is just monkeys of the lowest class. Order the hunters to come out in combat, and to bring their bows and arrows and dogs.

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32. Lawan [n] ikaṅ hiṅ guṇa yogya saṅgrahan,
huwus katon śīrṇna nanā nya dé nikā,
ikā pwa wèh kwèh nya kunaṅ hanāluput,
nahan kayatnākĕna saṅ mahābala.
a. B ikaṅ. c. BCDE kunĕṅ.

'And let all who have knowledge [of catching monkeys] be assembled, as it is clear that [the monkeys] will be destroyed by them. But if there are many which could escape, let it be taken care of by the army.'

33. Nahan [n] ikana liṅ nya riṅ Daśamukhātidhīra ṅ manah,
nda tīta rasikā siraṅ nrĕpati Rāmabhadrājarĕn,
prayatna maṅulī-hulih sira mamèt upāyāhayu,
Wibhīṣaṇa kapīndra Māruti nahan ta rowaṅ nira.
b. CDE Rāmabhadrojarĕn.

Thus they said to Daśamukha fearlessly. Let us leave them, and let us relate about king Rāmabhadra, who with care discussed everything with Wibhīṣaṇa, the king of the monkeys and Māruti to look for a really good strategy.

34. Saṅ Aṅgada ulih naréndra maṅaṅĕn- [n] aṅĕn tan kalèn,
sudhīra balawān prawīra sira śūra sārāsama,
sirékana ta dūta saṅ prabhu kinon marā riṅ musuh,
tumaṅguhana saṅ Daśānana asih nirèṅ rāt ya don.
d. C sirèṅ.

The king thought that Aṅgada and nobody else, should be appointed messenger to go to the enemy, to render advice to Daśānana, since he was brave, powerful and heroic without equal. Out of compassion to the world this should be attempted.

35. Saṅ Aṅgada kinon lumakwa parituṣṭa tāmbĕk nira,
ri bhakti nira hétu tan [n] alaṅ-alaṅ ri saṅ Rāghawa,
ya tékana pĕsat nirār laku mibĕr lumumpat sira,
haṅin nira sarodra kādbhuta ikaṅ sa-Lĕṅkāpura.

Aṅgada, given the assignment, was very happy, as he was very devoted to Rāghawa without reservation. He jumped away on his journey as swift as if he were flying, generating hard wind which shocked the people throughout the city of Lĕṅkā.

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36. Ikaṅ dhwaja tikĕl katon awanimitta* sĕṇḍuṅ riwut,
    pĕtĕṅ katatakut ya gĕntĕr atirodra guntur kĕtug,
    gĕrĕh pwa ya magĕnturan maputĕran tikaṅ handaru,
    lĕbū ya ta mĕlĕk mawū mawalikan tikaṅ rākṣasa.
    *ABCDE. a. K apanimitta.

    The banners were broken and bad omens were seen such as thunderstorm, horrifying darkness, booming and roaring thunder, lightnings flashing criss-cross in the sky, circling fireballs and whirling dust. The demons were terrified to death.

37. Anantara pĕtĕṅ hilaṅ mĕtu bhatāra Sūryyāsinaṅ,
    ḍatĕṅ ta siraṅ Aṅgadākya mahawan tatambak masuk,
    pragalba sira dhīra nirbhaya tatar lĕgö riṅ sabhā,
    sawismaya siraṅ Daśānana tumon ulah sāhasa.
    a. A anāntara.

    After awhile darkness abated, the sun came up and shone, Aṅgada came jumping over the walls into the audience hall, fearless, with great courage and no trace of concern. With dismay Daśānana watched at him (acting like that).

38. Rikaṅ wataṅan uṅgu saṅ Daśamukhāta taṅ bhrĕtya bāp,
    ikāṅ awanimitta* tātan iniwŏ wiśāta ṅ manah,
    masö ta siraṅ Aṅgadāśila wawaṅ ta mojar sira,
    ikaṅ swara malon prakāśa karĕṅö mawās bhyakta ya.
    *ABCDE a. D irikaṅ. b. K apanimitta.

    Daśamukha was sitting in the audience hall with numerous attendants. He did not bother about the bad omen and sat there carefree. Aṅgada moved forward and sat in front of him and directly spoke to him slowly with a forceful voice that was heard loud and clear.

39. Daśānana kitaṅ prajādhipa wuwusku yékin rĕṅön*,
    nihan [n] aku ta Bāliputra karĕṅö pratītāṅgada,
    bhaṭāra Raghuputra Rāma sira nātha niṅ** rāt kabèh,
    sirékana makon marā ri kita hétuka nya k para.
    *BE. **AE. a. ACDK rĕṅö. c. BCDK riṅ.

    'Hey king Daśānana. Listen to my words. I am the well known Aṅgada, the son of Bāli. My lord Rāma, the son of Raghu, king of the Universe, ordered me to come to you. That is why I am here,

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40. Kumona kita bhaktya donku saha bhrĕtya tānĕmbaha,
huripta tadahĕn maran kita lanā mamuktya ṅ śri ya,
samūlya hana riṅ kaḍatwan alapĕn wawan pawwata,
apèni maṇi ratna mādulura dèwī Sītār ulih.
b. B mamuktya. c. B kaḍātwan.

to urge you to surrender [to Lord Rāma] with all your subjects. Beg for your life, so that you can enjoy your luxurious life forever. All valuables in the palace must be brought along and handed over; let ornaments, jewels, precious stones etc. accompany the return of princess Sītā.

41. Yadin wihaṅa tat [t] anĕmbaha mawā siraṅ Maithilī,
siraṅ nrĕpati Rāmabhadra biṣamān sumīrṇnānana,
mawās ta kita mātya dhūlya tamatan paśéṣā kabèh,
apan sira lĕwih parākrama nirèṅ jagat wīryyawān.
a. A tāt. ABCDE anambaha. c. A awās.

'If you refuse to surrender and to return princess Maithilī, Lord Rāmabhadra will be annoyed and might destroy you. Clearly all of you will be smashed to dust completely, because his Lordship is exceedingly powerful and irresistible in the world.

42. Lawan ndya kari dona niṅ waṅ abhimāna tātah sadā,
ryya nitya nikanaṅ hurip tuwi kayowanan tan lanā,
ikaṅ suka kilat paḍa nya lumarap taman śāśwata,
tuwin priya samāgamāsama-saméki riṅ cañcala.
b. C ya nitya. E yya nitya. c. ABCDE saswata. d. C samāgamāsama-sama.

'Anyway what is the use of being haughty and boastful all the time? It is true that a man can live for a long time, but vitality does not remain for long. Likewise is the union with one's beloved, it is very changeable.

43. Ah-o lalu lalista mūrkka ri gulūnta saṅ Rāwaṇa,
amogha kita moha mūḍa paradāra momo manah,
panah nira bhaṭāra Rāma atitībra tīkṣṇāpanas,
tamat hiḍĕp ikā harah guragaḍābhimāna ṅ manah.
a. A ah oh. c. A manah nira. d. B tamāt.

'Ah, you are cruel, evil is in your head, Rāwaṇa! You are a very stupid and foolish adulterer with a dumb mind. The arrow of Lord Rāma is very sharp and extremely venomous. You do not think about that, how stupid!'

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44. Nahan ya ta wuwus saṅ Aṅgada sakāntukānaṅguhi*,
Daśānana mabāṅ prakampita ṅ awak sawèt niṅ galak,
halis nira ya cāla kumrut ikanaṅ lalāṭārĕṅū**,
wulat nira ya tāwĕlū tudiṅi téka saṅ [ṅ] Aṅgada.
*S. **CDE. a. ABCDEK sakotukānaṅguhi. c. ABK lalātārĕṅu. d. D tāwĕlā.

Thus were the words of Aṅgada, as friendly as possible, attempting to give counsel. Daśānana turned red, his whole body trembled with fury. His eyebrows knit, his forehead furrowed with anger. With eyes protruding, he pointed at Aṅgada:

45. Ah-o nirlajjékiṅ plawaga kadurus pāpa ya dahat,
bali pwékī dhirèṅ aṅĕn-aṅĕn apan Bālitanaya,
luluy jañjan tan méraṅ ikaṅ umulat iriyya adhama,
rumūg taṅ dharmmāgöṅ mawara-warah iṅ wīryya balawān.
b. C dhīrèṅ.

'Ah. How shameless and sinful is this ape. All right, he is courageous and mighty (*bali*), because he is the son of Bāli, but he is talking utter rubbish and has no shame before people who know that he is debased. He talks about the power of dignity, while he himself is the destroyer of the greatest dignity (*dharmma*).

46. Alah dambhābhaṅga n agati ya tan oliṅ kakawaśa,
kaniṣṭa nyān pāmbĕk sumiwi ikanaṅ śatru kaluśa,
taman sūpĕn tékā hatimu ri pĕjah niṅ bapa kunaṅ,
guru drohātyantèṅ kanaraka ikèṅ wānara lumud.
a. ABCD dambābon̄gan. c. ABDE tamad. AC supĕn. ABCDE kunĕṅ.

'You are dumb and arrogant and uncontrolled. You have a debased mind, because you serve the despised enemy. It does not penetrate into your skull about the death of your father. You, ape, betrayer of teachers will go to hell.

47. Tatan wis* tāwak nyān mahala ya mamèt milwa kahalā,
waliṅ nya ṅwaṅ mūḍa kawĕnaṅa ta dé nyān paṅujari,
bhaṭārātah sākṣāt sira tuwi kumonāku umawā,
ikaṅ Sītā ṅkāné Raghusuta tak aṅgā kimuta ko.
*S. a. ABCDEK pistāwak. d. BCDE tat.

'You are bad through and through and now you ask me to follow suit. You think I am so dumb that you can talk me into doing it. Even if God tells me to return Sītā to Raghusuta, I will refuse, least of all you.

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48. T-ulih tosĕn pājari ratumu tak aṅgān pamatiha,
lawan kon tomaṅswāgĕlara malagā kon lumĕkas,
sahasrā Rāmānuṅ tĕka paribhawā tak matakuta,
kahī tuṅgal mwaṅ wré tuhaburu nahan murwa juga ya.
b. D ko. c. ABCDE tat. d. C mūrwa.

'Go home, quickly. Tell your master I refuse, and urge him to attack me. Let him start. Even if a thousand Rāmas come to the attack, I will not be afraid, let alone him alone with monkeys. Even hunters can take care of you.'

49. Nahan tojar saṅ Rāwaṇa muman-uman dūta sabhaya,
malĕs mojar saṅ Bālitanaya madĕg krodha ta sira,
pamĕṅpöṅ pojar ko kalana kadi tan mātya ya huwus,
katon lwirmun śīrṇnā saha bala ta dé saṅ Raghusuta.
a. A Rawanaṅuman-uman. c. A ma mĕṅpöṅ.

These were the words of Rāwaṇa, abusing the fear inspiring messenger. The son of Bāli, his anger aroused, replied: 'Talk, while you still can, O, stupid man, as if you will not be slain. Wait till your body is torn to pieces by Raghusuta together with all your troops.'

50. Nahan tojar saṅ [ṅ] Aṅgada dadi mulih nirbhaya sira,
Daśagrīwātyantèṅ sabhaya saha bhrĕtyāṅulih-ulih,
ulah lèn lwīr tātan kadi daṅu-daṅū arddha masĕṅĕh,
sawèt niṅ mānāgöṅ kadi tan atakut dhīra yan adĕg.
c. D masĕnĕ.

Thus said Aṅgada and returned fearlessly. Daśagrīwa was very apprehensive and discussed the matter with his attendants. His behaviour and actions were not as in the past, but very anxious. Only because of his great arrogance he did not look afraid. He stood up resolutely.

51. Nda tīta lwir saṅ Rāwaṇa ikana saṅ [ṅ] Aṅgada t-ujar,
wawaṅ prapta ṅkanèṅ* giriwara masuk śīghra ri dalĕm,
manĕmbah maṅsö sādara sira ri saṅ Rāmawijaya,
wawaṅ mojar mājar ta sira ri ujar saṅ Daśamuka.
*ABCD. b. EK praptèṅ giriwara.

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Let us leave king Rāwaṇa and let us relate about Aṅgada. Quickly he arrived at the cave [on the Suwéla mountain] and went inside, paying his obeisance to Rāmawijaya respectfully. Then he spoke, explaining all that Daśamukha told him.

52. Mulat maṅsö saṅ Lakṣmaṇa milu ta saṅ Nīla Nala lèn,
masuk saṅ Sugrīwānilasuta Susénākya Winata,
tumūt sakwèh niṅ wré maśila madulur kapwa ta humuṅ,
kinon muktyékānaṅ phala saphala muṅgwiṅ śikhariṇī.
d. BCDE n-uṅgwiṅ.

Lakṣmaṇa who saw [Aṅgada come], followed by Nīla, Nāla, Sugrīwa, Anilasuta, Suséṇa, and Winata, went in. They were followed by all the monkeys, who sat orderly but noisily. They were given fruit to eat which were found at the peak of the mountain (*śikhariṇī*).

NAWADAŚAMAS SARGGAH

CHAPTER XIX

1. Krama huwus amaṅan phala sahana nikaṅ,
kapibala paripūrṇna ya tan alah-alah,
makin atiśaya sāhasa paḍa magalak,
kalalah umahĕm ahyun amususa musuh.

After all the monkey-host had eaten the fruit to their fill, they became more aggressive and wild. They were impatient during the meeting as they were too eager to grind the enemy to dust.

2. Tuwi-tuwi bala rākṣasa paḍa kalalah,
sĕḍĕṅ amaṅan agoṣṭi ya wijah aṅinum,
manĕwĕri ya mabhūṣaṇa kanaka maṇik,
muka ḍaḍa ibĕkan jĕnu paḍa masĕkar.
a. B tuwi tuwa. c. B manuwĕri.

Also the demon army was impatient. They too were eating and drinking, while talking to each other. They ate meat in large portions and dressed themselves up with gold and jewels. Their faces and breasts were full of bodycream and they also wore flowers.

3. Dadi maṅadĕg anambutakĕna si gadā,
curiga krĕtala lori muśala paraśu,
bulusuligi sa-lāṅgala śaradhi laras,
triśika paṭiśa sapraharaṇa kuliśa.
c. A sulaṅgala barudhi. BCDE sulaṅgala baruḍi. d. ABE paṭi saha praharaṇa. C apraharaṇa.

So they stood up and grabbed their maces, daggers, swords, missiles, clubs, axes, lances, plough-shaped lances, bows and arrows, tridents, spears, and striking axes.

4. Mĕtu ta ya rikanaṅ kuṭawara waṅunan,
dhwaja tuwi tĕṅĕran ya paḍa pinasaṅ,
kuda ya rinasukan gaja ya kinawacan,
ratha ya inibĕkan* praharaṇa kalikā.
*BCE. a. A waṅunĕn. d. ADK ibĕkan.

They went out to the fortresses and strongholds, with banners and standards flying [in the wind]. Horses were harnassed and elephants covered with armour and the wagons were filled with striking weapons.

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5. Sĕḍĕṅ nikaṅ rākṣasawīra yāwū,
saśoka saṅ Rāwaṇa mohacitta,
humuṅ ya mahyā kalalah ya maṅhèr,
ṇ-ḍĕṅö siraṅ Rāma hanèṅ Suwéla.

c. A mowa.

While the demon-soldiers were shouting and yelling noisily out of impatience from waiting, Rāwaṇa was bewildered and sad, hearing the news that Rāma had camped at the Suwéla-mountain.

6. Rajah tamah niṅ hati tībra wrĕddhi,
lawan [n] ikaṅ mātsara rāga irṣyā,
iké si Sītā ya ta patyanaṅkwa,
tatan riko tan ryyaku liṅ nirāśā.

d. A tan yyaku. B niraśā. D ta ryyaku.

Rajas and *tamas*, two *guṇas* causing passion and lust, were increasing in intensity in his heart, together with malice, infatuation, and jealousy. 'I shall kill Sītā, so that she will not be yours or mine,' he said hopelessly.

7. R-aṅĕn- [n]aṅĕn kaśmala duryyaśèṅ rāt,
ri pāpa niṅ strīwadha* yātighora,
madĕg [g] ahĕṅkāra lawan kadhīran,
manah manāṅdé pĕjahèṅ raṇāṅga.

*ABCD. b. EK strī paḍa.

But then he remembered the pusillanimity, the disgrace, and the frightful sin of 'killing a woman.' His pride and steadfastness were aroused, pride which would bring [only] him death in the battlefield.

8. R-atag ta saṅ mantri patih Prahasta,
lawan Mahāpārśwa Ghaṭodarākya,
tumūt Wirūpākṣa Wilohitākṣa,
Yupākṣa kānĕm nira mantri mukya.

He gave the order to the prime minister Prahasta, and Mahāpārśwa, Ghaṭodarā, Wirūpākṣa, Wilohitākṣa, Yūpākṣa, all of them, forming the six prominent ministers [to come out].

9. Anuṅ mahāśakti balapradhāna,
saṅ Jambumālī Aśaniprabhākya,
Mitraghna lāwan Praghasa Prajaṅgha,
Dhūmrākṣa Ākampana Bajramuṣṭi.

Other mighty commanders [ordered] were Mitraghna, Praghasa, Prajaṅgha, Jambumālī, Aśaniprabha, Dhūmrākṣa, Ākampāna, Bajramuṣṭi.

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10. Déwāntakānak nira saṅ Daśāsya,
 Narāntaka mwaṅ Triśirah Trikāya,
 anuṅ [ṅ] anak saṅ ari Kumbhakarṇṇa,
 praśāsta riṅ rāt si Nikumbha Kumbha.
 d. ABCDE sy-Anikumbha.

 The sons of Daśāsya were Déwāntaka, Narāntaka, Triśirah and Trikāya, whilst the sons of Kumbhakarṇṇa were Nikumbha and Kumbha, well-known throughout the world.

11. Ikā ta saṅ mantri bala prawīra, wadwā ni wadwā nira koṭi-koṭi,
 mahöm mahāśūra ya sāra riṅ praṅ, tīkṣṇāyudha nyogra kadīndrabajra.

 These were the ministers and the high ranking officers of the army. Their troops were hundreds and hundreds of thousands in numbers. The great heroes, seasoned in battle, were assembled, well equipped with excellent and sharp weapons which resembled the thunderbolt of Indra.

12. Tat kāla nyān inājñan sahana-hana nikaṅ rākṣasomĕtwa riṅ praṅ,
 tinyup taṅ śaṅka śaṅkyā nya inatus-atus koṭi lakṣa parārdhya,
 śabda nyātyughra mapyak prakaṭa kadi gĕlap sapta pātāla molah,
 lyab taṅ rāt bhūr-bhuwah-swah kadi ta ya siwakāṅ aṇḍa koṇḍākyakāṇḍĕk.
 b. ABCDE parādhya. d. E nya ya. lakṣā. d. CE siwaka ṅ.

 When all the demon-units were ordered to come out to battle, the hundreds and hundreds *koṭis* and *lakṣas* of excellent horns were blown, the sound ripped the sky like peals of thunder, shaking the nether world. The three-fold world was overwhelmed, the earth globe appears as if to split, tossed and tumbled so severely.

13. Lèn kĕṇḍaṅ koṭi-koṭyarwuda niyuta humuṅ ghora gambīra śabda,
 yan ginwal mégha samwarttaka juga gumuruh bhūmi méṅguṅ gumĕntĕr,
 trus twas niṅ wwaṅ pwa dé nyānarawata kumĕtĕr kātara ṅ kāla-kāla,
 monīkaṅ mardalādrĕs saha paṭaha mahāsāra masraṅ makaṅsi.
 b. BE sambarttaka. c. B ta. d. B saha paṭama.

 And millions and billions of drums were booming with a deep sound, resembling the rumble of the clouds at doomsday, the earth was shaken and trembling. The sound of the cymbals was so sharp that it penetrated the hearts of mortals which quiver incessantly. All kinds of war-drums were booming very strongly, competing with the sounds of gongs.

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14. Maṅhrik taṅ tuṅgaṅan kwèh paḍa tahu mamusuh syuh masāk sénasö nya,
maṅghraṅgun taṅ gajah ghūrṇṇita rasa lĕbura ṅ rājya Lĕṅkā mawāgyut,
kāgyat tékaṅ kĕnas riṅ wana gahana hanan glāna mūrccān kagöman,
dé niṅ śabdātighorādbhuta kadi rubuha ṅ parwwatārūga śīrṇna.
a. ABCDE paṅhrik niṅ. b. ABCDE rājya wāgyut sa-Lĕṅkā.

The horses, all of them experienced in combat and trampling everyone and everything in their way, were neighing. The elephants were trumpeting so loudly that the city of Lĕṅkā was shaking as if it were about to collapse. The game in the dense forests were shocked, some of them lost their mind from fear of the terrifying great rumble, as if a mountain had collapsed and smashed to dust.

15. Saṅ śūrātyanta tuṣṭān uni sahana nikaṅ śaṅka kĕṇḍaṅ asaṅkhya,
maṅkin magyā umĕtwèṅ raṇa hana maṅadĕg kapwa tāsiṅhanāda,
sāmbut kontar nya lāwan karatala pinĕniṅ śūla lèn candrahāsa,
tan dwān tindak tumandaṅ wijah aṅigĕl ikaṅ wīra pañcāyudhajña.
c. ABCD nāgapāśa. B karitalā. d. AB tumindiṅ. CDE tumiṇḍiṅ.

The brave heroes were very happy to hear the sound of all the horns and countless drums. They became more eager to come out to fight and some of them stood up and roared while grabbing their javelins and daggers, and brandishing their lances and swords. Instantly the heroes who knew the fivefold military science stepped forward to dance the war-dance together.

16. Saṅ wruh riṅ hastiśikṣā* sira ika mamanèk riṅ liman matta darppa,
yatnānuṅgaṅ manāmpil curiga ikana saṅ paṇḍitèṅ śālihotra,
lèn tékaṅ rākṣasānuṅ subhaga winihikan ri dhanurwédaśāstra,
kapwādandan [n] umuṅgwiṅ ratha hana humaḍaṅ sārathi nyātisāra.
*ABCDE. a. K hastaśikṣā. b. ABCE sālihotra.

Those experts in the science of elephants climbed upon their agitated, high-spirited mounts. Carrying daggers were those experts in the science of horses while on horse-back. And other demons who were great experts in the art of archery prepared themselves for battle on wagons, which stood ready with their powerful chariotteers.

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17. Krorākārékanaṅ rākṣasa mamawa arug kapwa maswāṅga bhinna,
wintaṅ-wintaṅ ni kantar nya ya kanaka mabāṅ lèn maṇik yāntara nya,
tan swaṅ swaṅga nya siṅhākrĕti ya katatakut Mrĕtyu yomrĕm tumon ya,
saṅ hyaṅ Kālāta kolāhala mawĕdi tumon lwir nya rodrātirodra.
b. ABCD ryyāntara nya. E yyāntara nya. d. C kolahhala.

Very horrifying were the demons armed with matchets, in their various uniforms. The stars on their shields were made of red gold interspersed with precious stones, the form of their body was like that of lions, even Death was afraid at the look of them. God Kāla trembled with fear, seeing their terrifying bodies.

18. Maṅkat saṅ śaktimāntākawaca wĕsi sĕsök wuntu taṅ mārgga dé nya,
toh tuṇḍuṅ taṅ panĕṇḍas laku-laku ta huwus liṅ nya saṅké sĕsök nya,
maṅkā tékāyudha nyojwala paraśu magöṅ lwā nya gaṅsal ḍĕpā ya,
yāwat yāmraṅ musuh riṅ samara daṅu-daṅū tan papiṅ rwéka dé nya.

The most powerful ones wearing iron armour marched out, the road was packed with them. When they caught the vanguard they shouted: 'March faster!' as the road was too full with soldiers, the more so as they were carrying glittering weapons e.g. large axes with an edge of five arm-spans. In the past the opponent in battle was always brought down with the first stroke.

19. Sāṅkat niṅ wīra mahyā paḍahi paḍa humuṅ tūt hawan śaṅka tinyup,
tuṣṭékaṅ wīrapatnī gumuyu ya magiraṅ n-ton siraṅ swāmi mĕtwa,
suṇḍaṅ téka priya nyān laku maṅatĕrakĕn ṅkā ri hèṅ niṅ kaḍatwan,
swāmī ndah yatna-yatnāmriha ta yaśa nahan liṅ nya mamwīt manĕmbah.
b. A ikaṅ.

At the marching out of the troops the *gamelans* were played, and trumpets blown along the street. The wives of the officers were laughing heartily, bidding farewell to their husbands who were going to march out. They accompanied their husbands to the fringe of their abodes. 'My husband, be careful when striving for glory,' they said, bidding farewell while paying obeisance with folded hands.

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20. Tātan maṅkā ikaṅ strī wêdi-wĕdi manaṅis kwèh kapöyöh umĕṇḍĕk,
kapwān tiṅhal tumuṅkul makiḍupuh akuśā kāsyasih wèt nyasih nya,
saṅ wīrāsih tumiṅhal hati nira kalaran kāsyasih luh kumĕmbĕṅ,
mantuk tuntun ta kāsih nyan arĕki sakarĕṅ kolakĕn pèri luh nya.
a. B strī wahu kĕna riṅ asih. b. B makuḍupuh. c. ABCDE siniṅhā.

But not so was the fearful wife who weeping, could not help wetting herself while she was looking downcast or sat on the ground very much affected by grief, because she loved her husband. The loving husband looked down at her, painfully afflicted, while his eyes were brimming with tears. He turned back, brought his wife back home, caressed her for a while, and wiped her tears away.

21. Śrĕṅgārārum ikaṅ strī wahu kĕna riṅ asih yāsayut śīghra mojar,
swāmī taṅhèr pwa tāḍū lalu tan anumatanté sĕḍĕṅ glāna monĕṅ,
haywāgyā milwa mātya ṅhulun aturun apuy yar pĕjah nā ta liṅ nya,
trĕṣṇā saṅ wīra maṅhèr dadi sira sumĕlaṅ lālanékaṅ wara strī.
a. B huwus kĕna. c. ABC na tha. BDE matyé.

He talked to his wife very kindly, who overwhelmed by his tenderness, wanted to hold him back, saying hastily: 'My husband, wait! Oh, you do not have pity on me, who is worried and sad. Do not go away so soon. I will go along with you to die in the pyre, if you fall in battle,' so she said. The hero, out of love, stayed for a moment while comforting his wife.

22. Molĕm maṅlih hanékiṅ wahu sĕḍĕṅ aṅiḍam komalārūm wulat nya,
mapway-pway somya saśrī wulat agawayasih maṅdudut citta rāgi,
rumbé tékā gĕluṅ nyāhirĕṅ alĕṅis alit rāmyan uṅgwī pipi nya,
sambé saṅ swāmi mamrih lumaku ya kumĕtĕr tūr nya māpĕs wĕtis nya.
a. BE hanékī.

Another she-demon, who was in the craving period of pregnancy looked weary, weak, and feeble. Her look was lanquid and frail, arousing affection and pity. Her undone, black and gleaming hair hung down her beautiful cheeks. She beckonned to her husband and wanted to walk with him, but her knees trembled and her legs lost their strength.

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23. Swāmi tolih pwa ta ṅwaṅ lalu takarih iké tan [n] asih tātar onĕṅ,
ndā tan kāryyāku milwa ṅhulun umĕtu tamak sāha saṅké sukunta,
aṅgā nyāt mātya tādé aku ta pĕjahanāwakku mātyātamūka,
saṅké bhaktiṅku yā ihiṅ kita juga kaharan liṅga muṅgwiṅ hatiṅku.
a. A swāmī. lalu kakari. tan masih. BCDE takari iké. b. ABCE tamat. D taman.
c. CDE pĕjahanāwāku. B mātyatamukā.

'My husband, look at me! Clearly, much too obviously, you do not love me. Yet I do not want to stay behind, I want to go along with you to battle. I do not want to be separated from you (r feet). I want to die together with you. Let me die fighting [at your side], as I am very devoted to you. Only you are the *liṅga* (religious symbol) in my heart.

24. Lāwan yan kāntunātah syapa ta kadi kitānuṅ mahāté tuwuhku,
mwaṅ maṅrākṣā kitātah taṅisana śaraṇā yan tĕkāṅ duhkakāla,
āpan tā mitra kāsih aku tamak akadaṅ tar wulat rāma-réṇa,
saṅké doṣaṅku k-aṅlĕs mara ri kita alah tībra mahyun tak amwīt.
a. B tubuhku. b. B tĕka. c. ABCD tamat. d. BE kāṅlĕs. C mara rika ta.

Besides, if I stay behind, who will look after me, and who will take care of me. Only you are the one I take my sorrows to, you are my protector at times of danger, because I have no close friends. I have no brothers and sisters, and my father and my mother do not care about me, because I have sinned against them, when, I eloped with you without asking their consent to leave.'

25. Nā liṅ nyāsih manĕmbah drawa ta hati nikaṅ wīra masnéha māsih,
wèt ni hyunyékanānuṅ humawara ri sirānlud sĕḍĕṅ garbbhinī ya,
puh ṅ āmbĕk luh tan ampĕt r-aṅĕn-aṅĕn ikanāsih nya lèn kāsyasih nya,
göṅ niṅ sambéga lāwan [n] asih umulahakĕn citta niṅ waṅ dadi wwaṅ.
b. ABCDE umawaya.

Thus she said, making her tribute with folded hands. Shattered was the mind of the hero because of his deep love. He wanted to restrain her [from going along] as she was pregnant. Her heart was broken, her tears could not be held back, as she thought about her attachment [to her husband], but then she remembered about her pitiful state. Deep passion and love agitates the mind of people, as they are still human.

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26. Dèwī tā-trĕṣṇa tātah t-ulih ari ri yumah kapwa taṅhèr tamolah,
 āmbĕktātyanta maṅlih tuwi kita maṅiḍam komalāpĕs sukunta,
 ṅwaṅ mapraṅ priṅga muṅgwī hĕlak-ĕlakan ikaṅ mrĕtyu mèwĕh urip nya,
 méman hé dèwi hat-hat hayu nikanaṅ awak lyan wĕtĕṅtāri mèsi.
 a. AB tuli. A riṅ. ABCD umah. B ri. c. A piṅga.

'My love, do not be so attached, return home, and stay there and wait. You are very weary because you are pregnant and your legs are weak and feeble. Besides fighting is very dangerous, like living in the mouth of Death, very difficult to stay alive. Look after yourself and your child very carefully, my dear.

27. Lāwan tak mātya tāntĕn musuh ata pĕjaha byakta saṅ Rāghawālah,
 āpan nāthanta śaktīṅ tribhuwana ya huwus bhakti ya ṅké ri Lĕṅkā,
 ndah taṅhèr tāri tāsih tak alaha t-arĕki swāmi mamwīta mĕtwa,
 nā liṅ saṅ wīra luṅhā ta sira mĕtu lawañ citta saṅhāra tan sah.
 b. A śakti. C śakti.

'And I will not be killed, my love. The enemy will, clearly Rāghawa will be defeated, because your king is powerful, all the threefold world has been subjugated to Lĕṅkā. Therefore, wait for me, my love. Please! I will not be defeated. Kiss your husband, my dear. I bid you farewell!' Thus the hero said and he went away, but his heart was broken forever.

28. Glānékaṅ rākṣasāsih tinaṅisan iṅ anak syūh manah nyālah āsih,
 śīghrān hĕmban ta yan kolĕn arĕki sakarĕṅ wèhakĕn té priyā nya,
 dèwī t-hĕmban [n] anakta t-harih-arihĕn iṅūn haywa tan yatna iriyya,
 byaktāk mātyèṅ raṇātah kaḍasih ikaṅ anak nā panononananta.
 b. B śīghrā. A byaktan. CDE byaktān. ACDE kaḍasi.

A demon was worried and his heart broken because his son cried. He carried him on a shawl, embraced and kissed him for awhile and then gave him to his wife: 'My love, carry your son, comfort him, and look after him carefully. If I fall in battle, clearly it will be your son, that you will still have, to look at and cherish.'

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29. Nā liṅ niṅ rākṣasojar kadi ta ya ginitĕs*twas nikaṅ strī kapūhan,
tan pojar tātan ambil ṅ anak apan aṅĕlih luh tibā sāk ta sih nya,
grah sandhi nyān pĕkul taṅ suku patakuraṅan manda māsrĕt taṅis nya,
saṅ wīrātyanta māsih dadi sira mamĕkul r-uṅgwakĕn yèṅ palaṅka.
*BDE. a. ACK ginĕtĕs. b. ABE aparaṅlih. tapih. C aparan.

Thus spoke the demon. The heart of his wife broke into pieces as if struck with a fist. She did not utter a word and did not take her child from him; because of sadness her tears ran down, and shattered was her love. Her limbs gave away and she embraced her husband's leg, while she sobbed jerkily. The demon hero was very affected, lovingly he embraced her and placed her [and the child] on the couch.

30. Hé dèwī taryyakĕṅ taṅ lara apa tan ikā hétu ni ṅwaṅ mapaṅguh,
tan kiṅkiṅ karaṇāntāt anĕmu suka mĕné mwaṅ sukantèṅ paratra,
aṅhiṅ satyanta tékā ya ta lumĕpasakĕn riṅ kadi lwirta dèwī,
yan tan satyékanaṅ strī niyata ya mapasah mwaṅ tibā riṅ awéci.

'My love, stop that sobbing, as that is not the way people can obtain [happiness]. It is not from sadness that you obtain happiness now and in the hereafter. Only faithfulness will bring you to Bliss, my love. If a wife is not faithful, then surely she will be separated [from her husband] and cast into hell.

31. Maṅkā lwir niṅ kadi mami pinakapatik séwaké jöṅ naréndra,
sojar sājñā nirātah ya ta ginawayakĕn dé nikaṅ bhrĕtya nitya,
yapwan tan maṅkanātah niyata ta ya kĕlān riṅ kawah riṅ dĕlāha,
nāhan hétu nya k-amwīt ri kita makĕlatomĕtwa riṅ praṅ mamūka.
b. B tā. c. ABC kĕlan.

'Likewise am I, a subject of the king. All that the king says or orders should be carried out by his subjects. If a subject fails to do this, he will be boiled in hell in the future. That is why I have to say goodbye to you, to go out to war and to fight fiercely.'

32. Sāmpun saṅ wīra mojar majar-ajar irikaṅ strī lwiriṅ dharmmaśāstra,
ménak tékā manah nyomari manaṅis anūt sojariṅ swāmi satya,
makrīḍāsnéha sāmpun umĕtu ta sira saṅ wīra mārin kamāran,
mahyas tékaṅ wara strī dadi maṅadĕg akèn sragdharā yan panĕmbah.
a. A irikā. b. AE nyāmari.

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After the demon-hero told his wife about the teachings of *dharmma* [Law], her heart was at ease. She did not cry anymore and faithfully followed the guidance of her husband. They made love and thereafter the demon hero went out with a light heart. His wife made herself up and dressed up in *kain* and offered a garland for her farewell [to her husband].

33. Ri wětu nikaṅ prawīra bala rākṣasa matri humuṅ,
dadi ta kinon madūma sira saṅ mapatih mamatih,
prakaśita saṅ Prahasta matuhātuha riṅ samara,
sira ta umuṅgu wétan ikanaṅ nagarān pagĕlar.
a. A ni saṅ.

When the troops of the demons had marched out with tumult and uproar, they were ordered, to take position, by the well known prime minister Prahasta, who was seasoned in battle, who took the command. He took his position in the east of the city.

34. Gaṭodara sirodārèṅ raṇa patih Mahāpārśwa lèn,
sirékana ta sāra rākṣaka kidul huwus saṅgraha,
prawīra wara Méghanāda tinitah sirāṅraṅkĕpi,
sĕnaddha siran uṅgu kulwan agĕlar siromuṅgu lor.
a. ACDE sirāḍarèṅ. B Gatoḍarā. siraḍarèṅ.

Ghaṭodara and Mahāparśwa, who were very good at fighting and were very powerful demons took their position in the south. The heroic Mégha-nāda was ordered to take position in the west and the north [of the city] with all his troops.

35. Wirūpākṣākĕmita ri dalĕm niṅ pura sira,
warah tékā rowaṅ nira ya masukātuṅgwa wataṅan,
t-aṅanti ṅké tuṅgwa t-wawa sahana niṅ [ṅ] ayudha kabèh,
kabèhīkaṅ śatrun tĕka taya malaywan pinanahan.
c. A t-aṅantI.

Wirūpākṣa was to stand guard in the city. So he ordered all his troops to keep guard inside the city, at the royal square. 'You wait there, take along all your troops. Kill with the arrows all the enemy who come there! Do not give even one the chance to escape.'

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36. Nahan liṅ saṅ mantrī ri bala nira śīghrān tama ta ya,
tayānuṅ tan saṅkĕp sama-sama rĕgĕp śakti matahĕn,
ta hĕntyan sakwèhtottama kita kabèh liṅ nya maṅatag,
atag tékaṅ wadwā ya ta kakurutug rodra gumuruh.
c. ACD tāttama. d. ABCDE tatag.

Thus spoke the minister to his men and they entered the city at once. There was not one of them, who was not wellarmed, they were all holding their weapons tightly and were resolved to hold (their positions). 'All of you, march forward!' he ordered his troops, who rushed to carry his order uproariously.

37. Murub krodha nyāgyā misanana ikaṅ wānarabala,
balātkāra krūrāṅgĕtĕm aṅikikan bhīṣaṇa maṅaṅ,
maṅārĕmbhāmbĕk nyāmĕjahana siraṅ Rāmāwijaya,
jayātah liṅ nyāpan guragaḍa mahāmūrkka satata.

Their anger flared up, and they were so eager to kill the monkeys. They were wild, angry, revengeful, and laughed dangerously with open mouth. They were resolved in their minds to kill Rāmawijaya. 'We will win,' they said, because they were always presumptuous and foolish.

38. Tatan wruh yan bhraṣṭā tuwi sakulagotra nya hilaṅa,
hilaṅ sandéha nyān pamulati gagak lèn asu hasaṅ,
asaṅkhyāpūrwwékin tĕka muni humuṅ lwir nya magiraṅ,
giraṅ nyān mātyékaṅ kalajana watĕk rākṣasa kabèh.
c. BCE apurbwékin.

They did not know that they would be annihilated together with their families and relatives. Their apprehension disappeared at the look of crows and wild dogs. They came in great numbers, as never happened before and emitted loud cries as if they were happy. Indeed they were happy, as the wicked people, the demon race would be wiped out.

39. Samāpta bala saṅ Daśāsya humaḍaṅ kabèh sāyudha,
Raghūttama sirāṅrĕṅö dadi mulat sirèṅ Lakṣmaṇa,
widagdha sira saṅ (ṅ) arin winulatan wawaṅ wruh sira,
prayatna maṅadĕg ta sādara r-atag tikaṅ wré kabèh.
c. BCD arīn.

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The units of Daśāsya were ready with all their weapons. Raghūttama heard (about it) and gave Laksmaṇa a glance. His brother knew the meaning of the glance and standing up carefully, he respectfully gave the orders to the monkey-host.

40. Anuṅ pramuka śaktimānta tinuhèṅ watĕk wānara
sań (ṅ) Aṅgada Suséna Nīla Nala Jāmbawān Māruti,
Sahasra Hari Mainda Bhīmamuka Mattahaṣṭi Gaja,
Gawākṣa Winaténdrajāna Śarabhākya Sampāti lèn.
a. C tinuwèṅ. c. A Gajah.

The most prominent and powerful amongst the monkeys were Aṅgada, Suséna, Nīla, Nāla, Jāmbawān, Māruti, Sahasra, Hari, Mainda, Bhīmamukha, Mattahaṣṭī, Gaja, Gawākṣa, Winata, Indrajāna, Śarabha and Sampāti.

41. Lawan Śatabalī Dhruwa Drawiḍa Dhūmra Tāraprabha,
Śubhodara Karālawaktra Kumuda Pralambodara,
Wisaṅkaṭa Putākṣi lèn Wrĕṣabha Krĕṣṇa Siṅhānana,
Darīwadana Gandhamādana Dhanurdharākrandana.
c. A Krĕṣa.

Further Śatabalī, Dhruwa, Drawiḍa, Dhūmra, Tāraprabha, Śubhodara, Karālawaktra, Kumuda, Pralambodara, Wisaṅkaṭa, Putākṣi, Wrĕṣabha, Krĕṣṇa, Siṅhānana, Darīwadana, Gandhamādana, Dhanurdhara, and Akrandana.

42. Nahan ta ya tuha (n) nikaṅ kapibala prawīrèṅ raṇa,
sadarppa ya masiṅhanāda paḍa garjjitāhyā humuṅ,
parĕṅ ya mamupak gunuṅ śikhara niṅ Suwélācala,
lawan kayu-kayu nya yéka dinawut nya niśśéṣa ya.

These were the commanders of the monkey host who were courageous in battle. In great spirit they roared like lions showing their joy with hilarious shouting and yelling. They cut off peaks of the mountain of Suwéla, together with all the trees were uprooted without a single one standing.

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43. Śilātala makas ya tīkṣṇa binabak nya tan pātya ya,
ya téka pinakāyudha nya winawa nya sāmpun mawit,
saharṣa siraṅ aryya Rāghawa tumon ya saṅkĕp kabèh,
maṅarcchana siré bhaṭāra Śatarudra mamwīt sira.

Hard flat stones were broken off by them without difficulty and these were brought along to be used as weapons. When they were ready, Rāghawa was elated to see all of them wellarmed. So he prayed to god Śatarudra to beg His consent to leave.

44. Wwarāṣṭaśata maṅgalastawa gaway niraṅ Kośala,
pawèh ri sira ātmarākṣa ri sĕḍĕṅ nirār wālaka,
pawitra ya ta hétu niṅ jaya lawan kadīrgghāyusan,
ya tékana inunyakĕn nira samāpta maṅkat sira.
a. B Warāṣṭaśata maṅgalāstawa.

There were eight hundred solemn oblations to give protection to his life made by queen Kośala when he was a child. Their purity was the source of success and longivity. This was recited by him and thereafter he set out to leave.

45. Adĕg nira amogha molah ikanaṅ lĕmah kampita,
hudan rudhira tūt hawañ jaya nimitta rakwékana,
kidaṅ ya malayū kiwā nira hawanya kapwāhayu,
lawan (n) uni nikaṅ manuk mrĕdu manoharāṅdé suka.
a. BE mola. b. B rudhīra.

When he stood up, the earth shook, and along the way there was rain of blood, which foretold victory, people said. Deer ran on his left hand side with charming pace, and the sound emitted by the birds was so melodious and fascinating giving rise to happy feelings.

46. Tibā ri harĕpan nirādbhuta kĕtug nikaṅ handaru,
lawan (n) asu hasaṅ masaṅkya manaṅis sumuṅsuṅ sira,
ikaṅ śubha atah tinon ira tathāpi tan niścaya,
swabhāwa nira saṅ mamèt hayu atéka gōṅ saṅsaya.
b. ABCDE hasu hasaṅ asaṅkya.

Coming from the other side, fireballs fell in front of him with thunderous rumble and countless jackals ran howling towards him. He saw in it good portents, but he did not feel sure, as it was characteristic of one seeking security to be highly cautious.

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47. Wibhīṣaṇa wicakṣanèn aji nimitta mojar sira,
naréndrasuta hé Raghūttama taman hana ṅ saṅśaya,
awās ya hilaṅa ṅ musuh kita atah jayā riṅ raṇa,
katona nikanaṅ nimitta ya dumèh ṅhulun niścaya.
a. C hanā ṅ. c. BC jaya.
Wibhīṣaṇa, skilled in the explanation of portents said to him: 'My Lord Raghūttama, do not worry. It is clear that the enemy will be slain, and you only will be victorious in battle. It is seen in the portents that is why I am so convinced.'

48. Nahan [n] ika wuwus nirātiśaya harṣa tāmbĕk haji,
lawan sahana niṅ kapiprawara wīra kapwāgiraṅ,
makin ya kalalah makoliha ikaṅ watĕk durjjana,
ṇ-ḍĕṅö pamuji saṅ Wibhīṣaṇa rikaṅ nimittar jaya*.
*BD. d. A illigible. CE nimitta jaya. K nimittāhayu.
Thus were his words, the king was very pleased. Also the monkey-chiefs were happy and they were more eager to meet the evildoers in battle, when they heard Wibhīṣaṇa's prediction that they would be victorious.

49. Tĕka nya ri samīpa niṅ nagara déśa Lĕṅkāpura,
parĕṅ ta ya masiṅhanāda kadi siṅha rodrāgalak,
mata nya ya lumöṅ kuku nya ya makas sihuṅ nyāluṅid,
kadi pwa Yamakiṅkarāṅalapi jīwa niṅ rākṣasa.
a. A illigible. c. A siyuṅ. D mataṅ.
When they arrived at the periphery of the city of Lĕṅkā, they roared simultaneously like wild and angry lions. With flickering eyes, sharp nails and pointed teeth they resembled the *kiṅkaras* of the god of Death (Yama) who was coming to take the lives of the demons away.

50. Masö ya humarĕp kidul dadi madan madūm déśa ya,
sĕsök sumarasah sumār kumuliliṅ ya kulwan kidul,
wanèh hana ta muṅgu wétan ikanaṅ kaḍatwaṇ ḍĕḍĕt,
apūrwwa kadi wāh plawaṅga gumuruh humuṅ ghūrṇnita.
d. A plawāṅga.
They moved forward to the south, then prepared and divided themselves in accordance with the frontlines. Some divisions occupied the west and southern regions which were crowded and packed with monkey units. Others took positions to the east of the city, also densely packed looking as if there was an amazing flood of monkeys, thunderous, uproarious and tumultious.

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51. Hĕnī ri tĕpi niṅ tasik syapa wĕnaṅ sumaṅkyā ikā,
ya tékana paḍa nikaṅ kapibalālah akwèh dahat,
nda tan paligaran ya wuntu matitip matap lor kidul,
kakuṣa* kaliput kakaṇḍa kakasut sa-Lĕṅkāpura.
*D. b. AB kapibalāta. d. ABCEK kakuśa.

Who could count the sand on the beach? That was the equivalent number of the monkey-host. To the north and to the south the city was full, literally covered with monkeys without any space left. The whole region of the city of Lĕṅkā was completely surrounded, covered, threshed and trampled on [by the monkeys].

52. Tatan papatĕṅah tikaṅ tĕka anéka ta pwaṇ ḍatĕṅ,
laku nya tamatan pĕgat saka rikaṅ Suwélācala,
wanèh wahu sumĕṅka riṅ giri Suwéla tan pāntara,
katon ya makatap-katap hana sĕḍĕṅ [ṅ] umĕntas wanèh.
a. ABCDE ikaṅ.

Not hal of them had arrived, many of them had not yet come. The line was not broken yet from the mountain of Suwéla, and others were still scaling the Suwéla in dense columns, one close after the other. Some units were just crossing the causeway.

53. Samaṅkana ikaṅ hanèṅ giri Mahèndra ta pwan laku,
sahasraśata* koṭi lakṣa niyutārwuda kwèh nikā,
aṅèl ya maṅadĕg humèrakĕn ikāṅ umĕntas kabèh,
maṅöb ta ya wijah mamaṅkuk amiré maṅantuk wanèh.
*B. b. ACDEK sahaśraśata.

Meanwhile those on the Mahéndra-mountain were moving, millions and millions and millions in number. Most of them were tired of waiting their turn to cross and rested in the shade in great numbers, sitting or squatting, and others were drowsing off further away.

54. Makin tĕka makin ya wāgyu gumĕtĕr ya kolāhala,
matuṇḍuṅ atugur mawū mawalikan sawèt nyān sĕsök,
kadi pwa bĕlaha ṅ lĕmah kadi ta guntura ṅ parwwata,
laṅit kadi ta rūga dé nikana śabda niṅ wānara.
c. ABC parbwata.

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The more they came, the more the hustle and bustle. They bumped into each other; they fell yelling, because there was no room. It was as if the earth were about to split open and the mountains to collapse. Even the sky appeared about to fall, filled with the cries of the monkeys.

55. Humöṅ ya humaḍaṅ mahöm rumĕbuta ṅ watĕk rākṣasa,
sawĕt nyan agalak taṅanya pinusus nya kapwāṅgĕtĕm,
wulu nya madawā malit kapilawarṇna kumlab kabĕh,
kadi pwa ya tasik [k] apuy tĕka tumunwana ṅ rākṣasa.
c. C hulu.

With grim faces they stood ready to tear away the demons. With anger they rubbed their hands against each other full of eagerness. Their coat was long, fine, reddish brown of colour and shiny, and they looked like an avalanche of fire coming to burn down the demons.

56. Anéka ta ulah nya tan duga-dugālah agyāpraṅa,
manāmbay aṅadĕg umaṅswa maṅigĕl tumindak masö,
maṅañjali wijah wanĕh maṅujiwat [t] alah garjjita,
rarāhayu ya paṅhiḍĕp nya rikanaṅ musuh nirbhaya.

They behaved in various ways, unpredictable, eager to fight, beckoning [the enemy], standing up, moving forward dancing a war-dance, giving tumultious salutations, others were giving glances amorously, as if they regarded the enemy as harmless beautiful girls.

57. Kinon ta ya maṅantya haywa rumuhun masō maṅlagé,
apan tuhu ya wīra rakwa mamalĕs huwus nyān kanin,
ikaṅ rumuhun amraṅ iṅ raṇa ya tékahĕn madhyama,
tatan pinakamārgga dé nikana saṅ prawīrottama.
b. B nyā.

They were ordered to wait, not to attack first, because true heroes only strike back after being injured. The first to attack in battle was regarded as mediocre in courage, and that should not be done by outstanding heroes.

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58. Kapīndra winarah riṅ āgama winèh wruhèṅ lor kidul,
tatan hana ta sambawa nya matihékanaṅ śāsana,
apañ capala jāti mūḍa ya tathāpi tan laṅghana,
prabhāwa nira saṅ Raghūttama wĕnaṅ śumikṣāṅ sarāt.
a. C niṅ agama. b. A sāmawa nya. B saśāna. sambawā.

The king of the monkeys was instructed in the tradition, was given to know which was north and which was south. There was no possibility that he should follow the teachings, as basically the nature [of an ape] was thoughtless and dumb, but not recalcitrant. On the other hand the power of Raghūttama was capable of imparting knowledge to everyone in the world.

59. Patih ta sahana nya tan hana wihaṅ ri ajñā* nira,
kapīndra magiraṅ saharṣa inĕnĕb tĕḍuh niścaya,
maṅanti ya humèrakĕn nikana sāṅswa niṅ** rākṣasa,
tathāpi kalalah manah nya panagih nikaṅ kawrayan.
* A. **ABD. a. D ri [h] ajñā. B patih nya. CEK riyājñā. c. ABD ikana. CEK riṅ.

All of them were obedient to him, none were opposing his orders. The king of the monkeys was happy, self-controlled, patient and confident. They waited for the attack of the demons, but their hearts were too eager, traceable to the nature of monkeys.

60. Daśānana sirénajar tĕka maṅĕmbuli ṅ wānara,
makin ta kumĕtĕr manah nira* nirāśrayāśātakut,
nda tan prakaṭa yan kĕnèṅ bhaya sajāti niṅ waṅ prabhu,
ginopita asiṅ kaduhkan i manah nya tātan katon.
*AE. b. BCDK manah nirāśrayāśātakut. c. ABE sujāti.

Daśānana received the report of the arrival of the monkeys to attack. His fearful heart quivered more and more as he realised there was no refuge. However, he did not show his fear, which was natural for a king. He concealed all the anxieties in his heart, so that nobody could see.

61. Madĕg ta sira śīghra yar wĕtu ri hèṅ maniñjo sira,
mulat ta sira rī* pradéśa nikanaṅ kaḍatwan kabèh,
nda tan hana tĕgal tatan hana ṅ alas lĕbak tan katon,
apan kasaputan ya pūrṇna ibĕkan kabèh wānara.
*D. b. ABCEK ri.

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He stood up quickly and went out to the walls to look. He observed that all the regions around the city, open fields, forest and valleys could not be seen, they were completely covered by monkeys.

62. Ikaṅ bhaya ya kobhayan mulat i kīrṇna niṅ wānara,
tatan patĕpi yan katon kadi tasik sĕḍĕṅ ghūrṇnita,
lawan gunuṅ anak ya téka pinupak nya yāṅkĕn karaṅ,
juraṅ kariwutan hiḍĕp nira rikaṅ purān kāmbulan.

The danger was imminent as he saw the number of the monkeys. They looked like an ocean in flood without limit, and the hills they cut off were like the reefs. He thought that the city, in danger of an attack, was like a ravine overcome by thunderstorm.

63. Tatan hana upāya yār aṅĕn-aṅĕn ya tan pélagan,
madĕg taṅ abhimāna jāti karatun ahĕṅkāra ya,
makon ta sira maṅswa riṅ bala mamūka riṅ papraṅan,
apan punagi saṅ huwus manĕmu rājya muktyèṅ raṇa.
b. A ta kabhimāna. d. ABDE moktèṅ.

He could not think of any way to avoid [the catastrophe]. So his haughtiness and his self-esteem as a king arose. He ordered his troops to advance, to rampage on the battlefield, because the vow of one who had attained kingship was to fall in battle.

64. Balādhika watĕk prawīra maṅasö ri saṅ Indrajit,
ya pūrwwaka kinon umaṅswa hinamĕs ya śūrèṅ raṇa,
masö ya humarĕp ta lor paḍa ta kapwa saṅkĕp kabèh,
kinaṇḍa tinatā tinap ya tinitah dinūmdūm kabèh.

The courageous commanders of the troops came to Indrajit who was the first ordered to attack and to pulverise the enemy in battle. They took the front to the north, all wellarmed, arranged in divisions and disposed with special assignments.

65. Anuṅ pramuka riṅ tĕgal ratha paḍāti lèn tuṅgaṅan,
magaṇḍi mapanah ya tékana kinon umuṅgwèṅ sukĕt,
liman pramuka riṅ rĕṅĕk mapakĕnèṅ lwah alwādalĕm,
watĕk makawacātisāra rikanaṅ juraṅ riṅ gunuṅ.

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The main force on a level field were the wagons, infantry and horsemen, armed with clubs, bows and arrows, and they were ordered to stay under cover. The main force in swampy areas, and deep and wide rivers, were the units on elephants, while in ravines and hilly areas, the armoured units were the main force.

66. Ikāṅ umĕtu riṅ tĕgal paḍa madan ya mabyūha ya,
padāti ri tĕṅah kabèh panaliṅa ṅ watĕk tuṅgaṅan,
ri puṅkuran ikaṅ padāti matatā ṅ rathāṅrākṣa ya,
ṅaranya makarānana pratita mukya niṅ byuha ya.

Those who were to fight on an open field were arranged in battle arrays, the infantry in the middle flanked by horsemen. Behind the infantry came the mobile units in wagons for support. This was called the *makarānana* (the *makara*-battle array) which was known from ancient times as the most prominent battle array.

67. Watĕk makuda nā dinānan atatā ya muṅgwī tĕṅah,
ikaṅ bala padāti yāta humapit ya kapwātatā,
tumūt ta ikanaṅ watĕk ratha limāṅ atus rākṣakā,
ṅaranya ya ta bajra pañjara jayèṅ musuh durjjana.
b. D ya ta. c. AD tumuta.

The horsemen were organized in lines in the middle, the infantry flanked them in rows, followed by five hundred units on wagons and elephants for support. This array was called the *bajrapañjara* (diamond enclosure) which was difficult to break and always successful.

68. Padāti ya winèh kahundula laku nya muṅgwiṅ tĕṅah,
watĕk makuda paṅhapit nda tan asö dahat tan madoh,
ikaṅ ratha ya rākṣakèṅ kuda nahan ya sūcīmukha,
praśāsta ya daṅū wĕnaṅ malahakĕn sa-prĕthiwītala.
a. CE muṅgwī.

The infantry was placed in the middle, slightly ahead of other units. The horsemen on the flanks were behind but not too far. The wagon-units were supporting the horsemen. This was called the *sūcī-mukha* (sharp column) battle-array, well-known in the past, and capable of defeating every opponent in the world.

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69. Nahan byūha nikaṅ balādhika mɪdan madwandwa tandwān asö,
humrĕṅ siṅha jugèṅ galak katatakut kālāntakāṅiṇḍarāt,
mawyaṅ mèkĕl ikā wulu nya makusut sākṣāt dilah niṅ [ṅ] apuy,
malwābāṅ mawĕlö mata nya mawĕlū wā tulya yan löṅ lanā.
a. A tandwā masö. c. ACDE hulu.

Thus were the battle arrays of the commanders who were preparing for a coordinated attack. Then they advanced. With their faces grim like that of wild lions, their red hair curly and twisted, looking like the flame of fire, their big round, bulging, red eyes always glowing like burning coal, they were indeed awe-inspiring, even feared by Kala, the god of Death incarnate.

70. Molah tānak-anak nya cañcala kilat tulya nya rodrān wulat,
méghèṅ* rĕṅrĕṅ atah paḍa nyan ahirĕṅ wok nyākusut yāsukĕt,
séṇḍuṅ bhīṣaṇa bāyubajra sadrĕśoswāsa nya humyus mĕsĕs,
mākrak matri masiṅhanāda kumisik śabda nya yāṅkĕn gĕlap.
*BD. b. ACK méghā rĕṅrĕṅ. E méghān rĕṅrĕṅ. c. ABCDE séḍuṅ.

They looked savage as the pupils of their eyes moved like lightning flashes. Their thick and unkept beards were black like clouds in the rainy season, their breathing was hissing like a dangerous thunderstorm. They shouted and roared vociferously like lions which sounded like the rumbling of thunder.

71. Sāmpun matri makin masö ya mawĕrö śīghrān maraṅkĕp kabèh,
mamraṅ riṅ krĕtalāṅaruk ya mamulus maṅduk mañakrānuhuk,
maṅḍaṇḍāmupuh iṅ gadā ya maṅalā maṅduk rikaṅ lāṅgala,
saglis nyān panĕwĕk rikaṅ curiga lèn maṅlori riṅ lori ya.
b. CDE aṅarug.

Roaring and shouting they advanced further, drunk with eagerness to attack. Then the clash came, they struck with swords, stabbing and cutting, throwing discs, beating with clubs and maces, stabbing with *lāṅgalas*, snaring, stabbing swiftly with daggers and discharging their missiles.

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72. Sāra ṅ sāratha wīra dhīra mamutĕr ḍaṇḍé taṅanyé kiwān,
pāśomuṅgu rikaṅ taṅanya ri tĕṅĕn śīghrān habĕt taṅ kuda,
lumpat niṅ kuda tandwa tan dadi wuruṅ molih kabèh maṅdĕmak,
lāwan saṅ hana riṅ rathāṅlĕpasakĕn kontāṅĕné pyah parah.
c. A huruṅ.

Forcefully the heroes on the wagons rotated their clubs in their left hand, and with their lassoes in their right hand they whipped the horses, which ran and jumped trampling to death everyone and everything on their way. The soldiers on the wagons discharged their short javelins which hit the stomaches [of the apes].

73. Yatna ṅ wīra watĕk manuṅgaṅ umasö sāṅsö nya tan wyartha ya,
kapwa wruh rikanaṅ musuh mati lawan tan mātya tan swaṅ masō,
sèp taṅ wwaṅ [ṅ] umulat riyān tĕka wawaṅ n-ton wré kahundul manūb,
tulya nyālap-alap gĕlap juga ya riṅ śīghrāṅalāṅhīrakĕn.
c. C manūt.

The horsemen were prepared to attack and when they attacked, they did not fail. They kept attacking regardless of whether they knew the enemy was killed or not. One who was spying on them was too late to report. They saw the vanguard of the monkey host, and swiftly like an eagle they swooped down in a flash with their snares and soon they dragged the monkeys [caught in the snares].

74. Lèn wīrākawaca pracaṇḍa magalak sāmbĕk nya tan paṅgalĕṅ,
gumrut krodha hati nya lèn kumĕrĕkĕt lambé nya dé nyānahut,
kapwāmöki manūb mamūk ya manuruṅ kombak tikaṅ wré kabèh,
maryyak-ryyak maparĕk rikaṅ kali juraṅ makwèh kakurcyat kapök.
d. A mayyak-yyak. ACD kapĕk.

Then other heroes in armour attire were so savage and uncontrolled they gave in to their anger and with lips drawn back they attacked with their teeth. They were on rampage, swooping and striking, the monkey host were thrown back. In waves they were pushed into the rivers and ravines, and many of them were injured or killed.

75. Krodhékaṅ balawānarān kapipitan rowaṅ nya śīghrān walĕs,
māmrĕp māmrĕkĕsĕt manampyal anahut kapwāmubat riṅ [ṅ] ikū,
waṅkiṅ-waṅkiṅ ikaṅ musuh ya tinaṅan karwa nya pik yāpisit,
śīghrénantĕpakĕn ta yān upat-apit bāhu nya rĕmpak rĕmuk.
b. B anuhuk.

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The monkeys who saw their mates trapped were furious and made a counter attack. They struck with their bare hands, they twisted [the necks of the demons], they punched, they bit and beat with their tails. They took hold of the waist of the demons pressed them in their arms and smashed them swiftly on the ground while they pulled off the demon's arms.

76. Lèn taṅ wré manĕwĕk rikaṅ kuku makas kāścaryya dé nyānĕwĕk,
pyah niṅ rākṣasa ya trusan ri walakaṅ sāmbut ta buñcit nikā,
tunduk tiṅhal ikaṅ wanèh dadi tibā kāṅgĕk kalĕṅgak kalah,
rah muñcār i tutuk nya śīrṇna pinugut mūrccān linūd riṅ watu.
b. A sambuta. d. C muñcar i.

Other monkeys used their sharp nails in a shocking way. The stomach of a demon was pierced to the back while he picked the demon up by his bottom. When he saw another demon he threw the demon on to him and he fell backward and died. Blood spattered from his mouth which was smashed to pieces, hit by stones thrown at him.

77. Lāwan wānara śaktimānta ya ikā muñcaṅ kudāsiṅ masö,
jambākĕn* ta ya riṅ śilātala makas tikṣṇogra bajropama,
rĕmpū syūh pipi niṅ kudādbhuta mĕsat miṅsil mata nyān sirat,
mwaṅ tĕṅgĕk nya tikĕl hati nya ya rurū rāh rodra rīruṅ mulĕk.
*DE. b. ABCK jambakĕn.

And powerful monkeys were attacking the approaching horses. They grabbed the horses by the manes and smashed them against flat stones, hard and sharp as axes. The temples of the horses were shattered, their eyes pulled out and cast, their necks severed, their hearts drawn out,whilst blood jetted from their noses.

78. Krora ṅ wré mamulir gulū* agul-agul andul ya mundur mĕsat,
śūra ṅ rākṣasa yan [n] asö mamurugul tĕṇḍas nya sāmpun hilaṅ,
mūr taṅ wré maṅidīdi mèdin inusī dé niṅ kawaṇḍāgalak,
luṅhā yan purugul rikaṅ kali kalah tan wruh tibā riṅ juraṅ.
*BCE. a. ADK gulu.

A monkey twisted the head of a demon officer off and carried it away. The headless demon courageously chased him, but the monkey teased and insulted the torso, who went, and pushed into a river, fell in the ravine.

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79. Wré wīrādbhuta mandudut suku saké śakti nya tan kabwatan,
hir tékan bala rākṣasèn watu riḍan kāsah ḍaḍa nyānanā,
wré monsil prakrĕti nya tulya ya raray kapwāmanèk yārĕbut,
tungan té walakan nikan kala hinir-nir wismayāhyā humun.

An amazingly courageous monkey grabbed the legs of a demon with ease, because of his power. He dragged the demon through sharp stones, so that his chest was torn to pieces. Other monkeys were as playful as children. They competed with each other to climb on the backs of demons and pulled on [their hair] so that they cried out loudly in dismay.

80. Lèn tan wānara manlayan ya sumuyug sāmbut tanan nin musuh,
yékā krora tĕmĕn taman wruh in asih n-iṇḍit tikan rākṣasa,
sansārān sinaranta śīrṇna ya rujit āwak nya tan lwīr awak,
dé nin wānara rin nabhastala sĕsŏk sakrodha kapwānahut.

Other flying monkeys swooped down and grabbed the arms of the enemy. Then heartlessly they carried the struggling demons on their hips. The demons met their death after slow torture, as the flying monkeys had bitten them until their bodies no longer looked like bodies.

81. Sākṣāt sinha ikan kapīndra mamĕrĕp tékā tananyānĕpak,
rāh wunkal tumapĕl rikan karatalānrĕngut tĕpak tan muka,
mūrkkāmūk mamĕkul gumanti manahut héwān tinampyal malĕs,
pinrih pinrĕp irun nya pik [k] inuwahan huntu nya rĕmpak pupak.
a. A mĕrĕp. c. A manuhut. B wéwān.

The king of the monkeys was like a lion when he punched and struck with his hands. His hands were full of clots of blood, because he hit demons on their faces. The demons hit back, caught him and held him in their arms, but the monkey-king used his bare hand to strike and pulled off their noses and their teeth fell out when they were also hit.

82. Lāwan rākṣasawīra mapran in alas atyanta rin bhīṣaṇa,
gaṇḍéwa nya magŏn satal satakuran tangwanya sawwah magŏn,
lèn lwā nin warayan muka nya sadĕpā pūrwwa nya laṇḍĕp mĕnĕs,
yékānun pamanah nya tulya ya sihun nin Kāla sākṣāt katon.

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Also the demons fighting in the forests were very dangerous. Their bows were as big as a palm tree of an armspan in circumference and their arrows had the circumference of a coconut, its point was one armspan long, sharp and pointed. They shot with this kind of arrow, which looked exactly like the canine-teeth of the god of Death.

83. Glāna ṅ wré pinanah parĕṅ kaparapal sĕmpal cĕṅĕl nyèṅ lĕmah,
lèn tékaṅ kĕna saṇḍaṅanya rikanaṅ saṇḍaṅ sinuṇḍaṅ [ṅ] umūr,
kwèh taṅ wré sipi tékanāṅ ibab-ibab lambuṅ nya tambis pĕgat,
mĕṅgah ta pwa maṅĕntak-ĕntak inusuṅ saṅsāra sārèṅ lara.
c. A tāmbis. B sipa. d. B maṅgah.

The monkeys hit by these arrows were in a sorrowful state, they were mowed down and their heads fell on the ground. Others hit on their sides fled away, the arrows still protruding from their bodies. A number of monkeys were hit on the side so that their waists were almost cut off. They moaned, trembled in contraction, plunged into severe pain.

84. Lèn taṅ wwil mamanah rikaṅ taji tajĕm tujwa nya kapwāṅené,
mwaṅ nārāca panah nya sŏk kakĕrĕcĕk kāntĕp tikaṅ wré kĕna,
tīkṣṇa ṅ hrū hita* waṅkiṅ alwat atĕguh rodrāṅgaluṅgaṅ ri tūr,
rĕmpak syūh ta igā nikaṅ kĕna muṭa** kwèh puh pupū nyān parah.
*S. **S. c. A hrū nitu. BCDEK hitu. d. ABCDEK muṭu.

Other demons were discharging sharp arrows of all kinds which all hit the monkeys who fell senseless on the ground. The arrows were sharp, but the waist of the monkeys were tough and strong, so that the arrows slipped down and pierced their knees. The ribs of the monkeys were smashed and their thighs seriously injured by the arrows embedded in them.

85. Maṅkin durbbala tékanaṅ kapibalā* glānānanākwèh kĕna,
mār maṅkĕp kanin iṅ kĕnèṅ tĕtĕk urat hotot nya sampun pĕgat,
mūrccā mūr sawaṅèh mĕsat ya sinawat wèt nyan parah kwèh tibā,
mosah mosik asāk tinūt ya malayū mundur tiṇūtan panah.
*C. a. BDEK kapibala. c. A down to 86, c. illegible. d. B kasāk.

The monkey-host was in increasing trouble as more and more monkeys were badly injured. They were bruised, wounded by swords, their sinews and muscles were cut to pieces. They swooned away, others attempted to flee, but fell as they were cut down by missiles. They were exhausted, moved slowly, and in a miserable state, yet they were hunted when they withdrew and a shower of arrows rained on them.

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86. Tat kālān kasuruṅ katūb ya kasĕsĕr sor śīrṇna taṅ wānara,
kombak kāmbah akik tikaṅ wray aḍĕmit kāntĕp katuṇḍuṅ wanèh,
mahyā ṅ rākṣasa riṅ [ṅ] alas ya mamalĕs gut-gūtĕn aṅhruk humöṅ,
moṅ tulya nya manon kidaṅ ya maṅusī maswī ya molih hulu.
b. CE ikaṅ. d. B kacaṅ.

When the monkey host was thrown back in shocking defeat and miserable state, the little monkeys were trodden down and pushed and jostled aside trampled to death, the demons in the forests raised a loud hurray and pressed on with their counter-attack fiercely and ferociously. They were like tigers on the track of game, chasing relentlessly eager to capture.

87. Saṅ Sugrīwa tumon ikaṅ kapi katūb mojar siré saṅ Nala,
āy-āy saṅ Nala haywa* hīna yan alah rowaṅta kon mamriha,
saṅ Nīlānilāputra haywa humĕnĕṅ protsāhana ṅ wré kabèh,
āpan tan palayū swabhāwa nira saṅ śārdūlawikrīḍita.
*ABCE. b. DK hayu. d. A nikaṅ.

Sugrīwa, seeing the monkey-troops thrown back, spoke to Nala: 'Hey Nala! If your friends are slain, let it not be in disgrace. Bring them back. Nīla and Anilaputra, do not stand idle. Talk courage into them, as the way of a hero resembling (playful) lions is not to flee away.'

88. Atha ri huwus saṅ kapiwararāja, mujar i siraṅ Māruti Nala Nīla,
dadi umasö saṅ tiga paḍa dhīra, lumaki-lakī wānarabala maṅsö.

When the king of the monkeys had spoken thus to Māruti, Nala and Nīla, the three of them moved forward fearlessly to talk courage into the monkey-troops.

89. Mpu laki kitaṅ wānarabala wīra, kita karĕṅö dhīratara rikèṅ rāt,
ikana yaśaṅtātiśaya ya śuddha, pinahagĕlĕhta pwa ya lalu héman.
c. A pinahagĕlĕhtā.

'Brethern, monkey heroes, you were once known in the world as very courageous. Then your merit was blameless, but now you have spoilt this image. It is a great pity.

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90. Bali winarah riṅ [ṅ] aji kita pūrwwa,
pinacaritākĕn ta kita śinikṣā,
apa ta paran [n] iṅ wĕdi-wĕdi liṅta,
apa ulihan saṅ laki-laki riṅ praṅ.

a. A winawarah. b. A pinacaritākĕn kita sinikṣa. CD. sinikṣa. c. A parān iṅ wĕdi-wĕdi.

'Were not you taught about religion in the past, or given instructions by way of stories. What is the result of cowardice, do you know that? What is the result of courageous conduct in battle?

91. Aparan ikaṅ praṅ karika hiḍĕpta, takarin ikĕṅ swargga wahu kapaṅguh,
ikana kaśūran ta ya pamĕnĕr nya, yaśa kalawan mokṣa ya ta phala nya.

d. C ḍalanya.

'What do you think a war is? It is the gate to heaven. Heroic deeds are the prize. Merits and heavenly bliss are the fruit.

92. Ikana kunaṅ yar wĕdi-wĕdi rakwa, niyata ikaṅ pāpa tumuwuha ṅké,
ika hariṅĕtta drawa ya mĕnö ya, naraka lawan duryyaśa phala bhuktin.

c. A mĕnör. d. C bhukti. D bhuktinta.

'But if you are a coward, certainly it will give rise to sins. When your sweat dries up, you will find hell and taste the fruit of disrepute.

93. Kalawan iké yogya ya gawayĕnta, prakrĕti tinūtan mamuhara siddhi,
yadin agĕlĕh riṅ prakrĕti gawénta, naraka lawan duryyaśa kita riṅ rāt.

a. BCD gawayanta.

'And it is better for you to do this, because if you follow your nature you will be perfect. If you defile your nature with your actions, you will find hell and disrepute while alive.

94. Apa pakĕnantāt pinakahulun kwèh, ya tan ikanājñā nrĕpati kasiddhā,
apan ikihĕn sambhawa gawayĕnta, pituhu pakon saṅ prabhu gawayĕnta.

c. ABCD gawayanta.

'What is the good of employing you all, if the order of the king is not carried out to perfection, because it is your responsibility to do it, to obey and perform the king's order.

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95. Mati kita tan wyartha yaśa tĕmunta, ṅuni-ṅuni yan sorakĕna musuhta,
niyata kiténastuti nikanaṅ rāt, yaśa suka lèn Wiṣṇupada kapaṅguh.
d. A yasānta suka.

'If you die it will not be in vain as you will find merits, moreover if you defeat your enemy, you will surely be praised by the world. Merit, happiness and the heaven of Wiṣṇu will be the reward.

96. Wiku sira satyèṅ aji japa pūjā, ratu sira śūrāpaḍa sira riṅ rāt,
masawaha saṅ waiśya baṇijakarmmā, kita pi pakon saṅ prabhu gawayĕnta.
a. ABDE jaya. b. A sirèṅ rāt. D rāt.

'An ascetic (*brāhmaṇa*) should devote himself to knowledge, reciting charms and performing offerings. A king (*kṣatriya*) should be courageous without equal in the world. A householder (*waiśya*) should do farming and trading. But you, you should carry out the order of the king.

97. Bala ya mataṅ nyāmriha sahananta, pulihi pakolih nikana musuhta,
hana kari mèwĕh ri sira saṅ amrih, asiṅ ata sādhyā niyata kasiddhā.

'Therefore all of you should pull together, and make a counter-attack to slay the enemy. There are always difficulties to be overcome by a fighter, but where there is a will there should be a way.

98. Jalanidhi lawan gagana tan alwā, alas asukĕt bhīṣaṇa tuwi māwā,
śikara nikaṅ Méru tuwi mahaṇḍap, ri hati saṅ utsaha saṅ abhimāna.

'The ocean and the sky are not wide, the dangerous and dense forest is not dark. The top of the Méru-mountain is not high, for people of determination and resolve.

99. Masuka ri pātāla nitala dadya, atha ca guhā pomahan ikanaṅ moṅ,
kumĕlĕma riṅ rorawa baḍawāgni, ikana kabèh tan mawĕdi saṅ amrih.
d. A sĕḍĕṅ.

'He is prepared to go to the lowest region of the nether world, moreover to enter the cave of a tiger or to plunge into the fire of the lowest hell. All of these do not inflict fear in the heart of a fighter.

100. Kimuta ikaṅ rākṣasabala wāh ya, pisani pusus saṅhara ya kabèhi,
phala ni kaśuranta tuwi ya dadya, mati mamĕnaṅ riṅ raṇapada mokṣa.
d. C raṇapaḍa.

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'Although the demon-troops are like a flood, pulverise and smash them all completely. You will reap the result of your heroic deeds, win or slain in battle, you will find heavenly bliss.'

101. Nahan ikanojar saṅ Anilaputra. Nala kalawan Nīla milu mataṅguh,
dadi mapulih wānara sahana nya, prakrĕti nirañ wīra n inudhahanya.

Thus were the words of Anilaputra. Nala and Nīla also took part in encouraging them. So the courage of all the monkeys returned, there were conscious of the obligation of a soldier.

102. Rasa-rasa niṅ lālana rinasa nya, kadi hinĕnö riṅ [ṅ] amrĕta hati nya,
ikana kaśuranya makin atambĕh, kadi ta sinapwan ikana takut nya.

b. E rīṅ.

They understood the significance of the words of persuasion, their heart seemed to be sprinkled with *amrĕta* (nectar) which increased their courage and wiped out all their fear.

103. Maluy aṅalap ṅ āyudha sahana nya,
hana mamupak parwwata ya sadarppa,
kayu-kayu māwān ya dinawut nya,
makakarasak taṅ kusumawicitra.

b. ACD parbwata.

All of them took up weapons. Some were cutting off mountain-tops in high spirit, tall trees were pulled out, and the various kinds of flowers fell down with a loud crash.

104. Huwus saṅkĕp kapwātirabhasa masö wānarabala,
tumindak maṅduk riṅ kayu-kayu lawan tal hana hano,
hanān paṅduk riṅ nyū ya ta pinakalori nya sawanèh,
mamaṇḍĕm maṅḍaṇḍāmarupuhi hanānampuhi gunuṅ.

c. A sawanyèh.

As they were ready, the monkey-host advanced with a terrible force. They stabbed with trees and palm-trees, coconut trees were used as missiles. They were using trees as clubs and bludgeons and threw stones and rocks.

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105. Gĕlānékaṅ mūrkkāmanahi hinabĕt hrū nya sinawat,
wawaṅ kondur kèdĕr tinuju kĕna bāhu nya ya dinuk,
hanāmĕṇṭaṅ laṅkap ya wahu tumihaṅ hrū nya sinikĕp,
rĕmĕk rĕñcĕm cūrṇnān pinalu winalātkāra pinupuh.

The evil [demons] were in trouble when their bows and arrows were hit by missiles. Soon they were pushed and turned back as they were hit by stones and stabbed [with trees]. There were demons who had just drew their bow and placed an arrow on, when they were captured and beaten black and blue and manhandled forcefully.

106. Kalĕṅgak lèn kāntĕp karĕpa kahiriṅ kwèh kasuririṅ,
kariṅkĕl tan polah kapati kapisan sandhi wipayoh,
hanāṅohan mohān pinalu ya parĕṅ rwārddha ya sipi,
linūdan dé niṅ wré winatu mĕtu totĕk nya sumirat.

They fell on their backs or on their stomachs with a thud or on their sides, and many of them were thrown aside. They crumpled together and could not move a muscle, their limbs were broken and their lives were gone. There were some moaning loudly as they were beaten heavily by twoes together and not a few were stoned by the monkeys, so that their skulls were smashed in and their brains scattered around.

107. Hanāmūk momo moṅ juga yadiya tan mātya yan asŏ,
alah héwāmbĕk nyān sinikĕp amĕkul mamrih anahut,
kapīndrādrĕs molah humaluyamĕluk maṅdĕha gulū,
jalākĕn taṅ mūrkkèṅ watu katutu tĕṇḍas nya kasĕsĕh.
c. A umaluyumĕtuk.

Other demons were fighting fiercely like lions, thinking that they would not be killed if they kept attacking. But they were frustrated when they were captured, they attempted to bite, but the king of the apes was very quick in his movements. He grabbed the neck of the demon and dashed him onto a rock and rained stones on his head, so that it was smashed as it pounded with a pestle in a mortar.

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108. Hanāṅduk riṅ laṅkap hana manĕwĕk iṅ hrū inupasan,
sahīṅan ni drĕs nyān pamalu ri laras nyālah agalak,
sudhīra ṅ wré śīghrān rĕbuti ta ikaṅ rākṣasālaras,
tibā mūrccā murkkān winalĕsan i laṅkap nya kapisan.

There were demons who stabbed with their bows or poisonous arrows. Also they struck with their bows swiftly because they were so angry, but the monkeys were very brave. In a moment they snatched the bows from the demons and struck back at the demons who fell to their death.

109. Makin makwèh lwaṅ nyān sinikĕp ananānékana kanin,
nda tañjrih kapwāmrih mamulihi mahöm moliha musuh,
marin wĕṇṭaṅ laṅkap nya dadi mamĕniṅ kadga paraśu,
manāmbut kontārug krĕtala kalawan lāṅgala kalā.

d. B konta krĕtalārug.

More and more demons were captured, killed or injured, but they were not afraid and attempted to assemble and to counterattack. They threw their bows away and held their knives and axes in their hands or grabbed short lances, javelins, swords, lances with hooks, and snares.

110. Masō manraṅ mamraṅ manuruṅ aṅusī yāṅutitakĕn,
nda tan kagyat taṅ wray tuwi ya manuruṅ sāra sinuruṅ,
malĕs māmrĕp krorān panahut anuhuk riṅ kuku makas,
ginaṇḍyaglis taṅ wré ginalah* kinalā glāna kaguliṅ.

*ABCDE. b. B tagyak ta. A i kala. BCDE hinalā. K ginala.

They advanced attacking, striking, stabbing, chasing and turning, but the monkeys were not afraid and pushed them back. They struck back biting fiercely and using their sharp claws, but quickly they were clubbed, lanced and snared, so that they fell on their sides.

111. Tumandaṅ tékaṅ rākṣasa humalu riṅ wré kĕna kalā,
sinuṅsuṅ riṅ śūlénarug inuwahan pyah nya tinujah,
wanèh kontal kāntĕp tinuju rikanaṅ konta katibā,
widagdhékaṅ wré wruh mamalu mamalĕs tan kawalĕsan.

b. ABCDE śulān rinug. B tinuju.

Other demons came, pounding on the monkeys caught in snares, followed by others stabbing with lances, and javelins into their stomachs. Other monkeys were thrown in the air and were falling onto the waiting short lances of the demons. But there were also monkeys who knew how to hit back without being hit.

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112. Makin sakrodhāṅ rākṣasabala lāwan wānarabala,
tinūb yānūb molih hana ta pinakolih nyan apulih,
marok wré wwil rodran kadi ta ya hari wyāghra magalak,
kadhīranyātyantādbhuta kadi tĕguh niṅ śikariṇī.
b. A tinūt yānūb molī hana.

The demon and monkey troops grew fiercer and fiercer. They swooped down at each other and caused casualties on either side. The fight of monkeys with demons was like the fight of tigers with lions. Their steadfastness was very amazing, as firm as the top of a mountain (*śikhariṇī*).

113. Samaṅkana ikaṅ liman kinawacan,
gaḍiṅ nyan atitīkṣṇa malyus aluṅid,
sadarppa ya maśabda matta magalak,
apūrwwa kadi diggajéndra juga ya.

Meanwhile the armoured elephants with very sharp and pointed tusks emitted angry cries in high spirit, as if they were the elephants of the quarters which supported the earth.

114. Yatéka malagé rĕṇĕk ya matĕgĕl, tĕgal tuwi ya papraṅanya sawanèh,
wanèh malaga riṅ juraṅ lawan alas, alas sĕsĕk anéka tan ginaṇita.
a. A rĕkĕk. ACDE malagèṅ. d. D giṇanita.

They were fighting in swampy areas and were very powerful. Other units were fighting in open fields, and others again in ravines and forests which were so full of them, that they could not be counted.

115. Nanāsiṅ inasö nya lāgi lĕkasan, kasanmata ya śakti kapwa ya masö,
masö ta ikanaṅ kapīndra sumahab, mahöm ya paḍa mahyunolih aliman.

Wherever they attacked they were destroyed in a moment, their force should be acknowledged as they advanced together. The great apes stepped forward in dense groups, they came together to confront the elephants.

116. Manāmbutakĕn ugradaṇḍa ya sakol,
manaṅhara parĕṅ ya kapwa mamalu,
manambiriṅakĕn śilātala wanèh,
manĕmpuhi gunuṅ ikaṅ wray umibĕr.

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They held horrible clubs of an armspan in circumference in their hands. They struck together with their clubs to kill [the elephants]. Some were using flat stones as missiles and the flying monkeys threw rocks upon [the elephants].

117. Anuṅ wray atiśakti yékana manèk, anuṅgaṅi paḍāṅadĕg ri walakaṅ,
anuṅkak atisāhasāṅdĕdĕl igā, anuṅgali hanāṅdĕdĕl hulu gulū.

c. ABE manuṅkak.

The most mighty monkeys climbed and rode on the backs of the elephants. They kicked with their soles forcefully against the ribs. There were others who one against one were kicking at the head and neck of the elephants.

118. Wanèh wwara tĕkāmutĕr palu-palu,
pupuh ta tulalay nikaṅ liman agöṅ,
gaḍiṅ nya kinayuh nya kapwa ya pupak,
tujah tuju mata nya tan pabiṣa ya.

c. A ta. d. A tan pabiṣa without *ya*. BCDE tan pabiṣama.

Other monkeys came rotating their clubs and struck on the trunks of the great elephants. They grabbed the tusks and broke them off and clawed the eyes out, without giving to the elephants a chance to counter their actions.

119. Gĕlāna ikanaṅ liman ginurumuṅ,
winūk ya rinĕbut ḍinaṇḍa dinĕdĕl,
masāk ta kawaca nya cūrṇna ya tĕñuh,
prabhāwa nikanaṅ wrayadbhuta dahat.

b. ACDE ḍinĕṇḍa. d. D wrayādbhuta.

The elephants were in trouble when they were attacked from all sides and the apes were competing to beat and kick them. The armour were damaged and torn to pieces, under the blows of the amazingly powerful monkeys.

120. Samaṅkana igā nikaṅ gaja tikĕl, uḍul ta ḍalĕmanya rāh nya malĕbĕk,
tibā katubab iṅ tĕbĕṅ ya kabubat, maṅohan umĕhāh ya mohita pĕjah.

a. A gajah. b. AE mĕlĕbĕk.

Subsequently the ribs of the elephants were broken, the intestines were drawn out and blood was streaming. Whipped by the tail of the monkeys they fell against a [rocky] bank [of the ravine] and blowing their last breath they died in astonishment.

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121. Wanèh hana winèh lumāha makakaṅ,
wĕhaṅ nya kalawan gulū nya tinĕhak,
dinuk ya dinugaṅ ḍaḍa nya dinĕdĕl,
suku nya pinulir pĕgat ta ya kapāt.

Other elephants were thrown on their back with their legs spread. Their jaws and necks were pressed with the knee [of the monkeys] their chests were stabbed with the nails, and kicked and punched, their four legs were twisted and broken off.

122. Lawan hana sĕbit silit nya dinuwĕl,
wawaṅ kasuluyuṅ tibā kasidĕkuṅ,
gulū nya kapĕluk awak nya makukuṅ,
gaḍiṅ nyan aputih tikĕl kadi bakuṅ.
c. AD mukukuṅ.

Further, there were elephants whose rumps were torn open and they were pushed forward, so that they fell on their knees in no time. The neck was bent and the body folded. The white tusks broke off like *bakuṅ*-flowers.

123. Asiṅ gaja masö pĕjah ya kapisan,
nda tan kṣaya anéka yātitih atap,
lawan hana ta mapraṅ iṅ lwah adalĕm,
gajéndra tahu riṅ jaloddhatagati.

The elephants were wiped out in a short time, but they seemed not to decrease in number. They came in greater numbers and fought also in deep rivers, as the great elephants knew how to fight in deep water.

124. Atha ri sĕḍĕṅ nikaṅ bala parĕṅ mataṅkĕp atugur ndatan hana surud,
sarabhasa nirbhayékana manah nya mo mati hiḍĕp nya tār alaṅ-alaṅ,
paḍa ta nanā nya śīrṇna ya winūk ınamūk mamurugul malĕs winalesan,
hana kapisan hanan sipi pĕjah ya mānaṅ-anaṅan maṅohan umĕkĕh.
a. A down to line c illegible. E pataṅkĕp. b. C hiḍap. d. A amĕkĕh.

So, the two armies clashed against each other, while holding their defence-lines, as they did not want to withdraw. They were tempestuous and fearless and were willing to die without reservation. They were both wrecked as a result of rampaging, cornering and attacking each other.

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125. Mata umalik ilat nya ya malā usus nya ya mulū ta rāh nya mĕlĕbĕk,
rudhira sumök rikaṅ muka rĕmĕk-rĕmuk ya pinĕrĕp pipi nya kapalu,
kapulir ikā gulū nya kumĕtĕr taṅanya kumĕdut suku nya kumĕdal,
ḍaḍa ya ḍaḍal ḍinaṇḍa ḍinuḍuk ḍuhak ya tinuhuk buhak ya tinuhuk.
c. AB taṅan dwi kumĕdut.

Eyes were turned over, tongues drawn out, intestines pulled out and blood streaming. Faces were battered and smeared with blood as cheeks were beaten and bruised. Necks were twisted around, arms were quivering, and legs were throbbing and kicking, chests were skinned by clubs or torn open by nails or split open by swords.

126. Jariji rujit nanā ya sinahut nikaṅ plawaga nārasiṅha juga ya,
susu ya sayat-sayat ya śata śīrṇna taṅ kulit alit ya tan patĕmahan,
walakaṅ ikaṅ karaṅkaṅ inidĕk tĕṅah nya dinĕdĕl tikĕl ya kakayaṅ,
makagulacak cacal kaparacal ta tūr nya karagöt rikaṅ kuku makas.
a. B sanahut. b. ABCDE sasat-sayat. d. ABCDE makabulacak.

Fingers were in tatters bitten by the monkeys who were like man-lions (*narasiṅha*). Breasts were sliced into hundreds of pieces and smooth skin damaged beyond repair. Those walking in a stooped position were kicked on their back, and died with a broken spine. Knees were skinned and issuing blood, scratched by sharp nails.

127. Hana hinabĕt ya hīna ya hinosakĕn inabalaṅ tibā ya kahalaṅ,
kahala kalaṅkahan pinulihan taman padalihan umūr ya mawĕṅis,
hana muriṅis maṅas maṅasulāsa liṅa riya yan mawĕdya pĕjaha,
wahu maṅadĕg masö malĕsa liṅ nya sèp rinuhunan sinaṅhara winūk.
a. B kabalaṅ. b. A pinililan. B down to 128, a. missing.

There were others who were whipped by tails and thrown a distance away followed by missiles thrown at them. Manhandled, trampled, beaten were others which fled away in a miserable state. Others bared their teeth, threatening with a lance, hoping that the enemy would be scared away. Then he stood up, moved forward thinking of taking revenge, but he was too late as somebody else stabbed and killed him.

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128. Maparaśu śūra sāra ya surākṣa rākṣasa wiśéṣa-śéṣa* ya biṣa,
baśa-baśa sāhasānĕba sawāta dé nya maṅawasta wānara rĕbah,
saka sapuluh rikaṅ kṣaṇa pĕgat gulū nya pinugut cĕṅĕl nya gumuluṅ,
makaparupuh mawantah apagut apan satata yan tibā kabarubuh.
*CDE. a. A ya surakṣa ya rākṣasa. b. C ibah.
There were courageous, outstanding and dangerous demon-bodyguards, armed with axes. Forcefully they swooped down for the attack as swift as the wind, to fall onto the monkeys who fell by tens in a short time, their necks severed and their heads rolling down.

129. Makin atitip tikaṅ śawa sawaṅ-sawaṅ nya sawanèh t-ajar sakawĕnaṅ,
śata-śata laksa koṭi niyutārwuda prayuta koṭi-koṭyaniyuta*,
patĕmu ni rāh nikaṅ mati samaṅkanādbhuta dalĕm nya īṅan i ḍaḍa,
gaja ratha lèn padāti matunah gĕlāna kapĕtĕk taṅ aśwalalita.
*ABCDE. b. K koṭyanayuta. c. ABC hiṅan. E hīṅan.
The dead bodies piled up higher and higher, nothing else could be seen It could be said that the number was tens of thousands, hundreds of thousands, millions, hundreds of millions, billions, ten millions. The pool of blood that collected was so amazing, that the depth of it reached to the chest [of a man]. Elephants' wagons and foot-soldiers were destroyed and the playful horses were crushed miserably.

130. Atiśaya bhīṣaṇāṅ samarabhūmi mabāṅ ya kabèh,
ahalĕpa maṅkanāṅ talaga saṅ Yama yan panurun,
rudhira ya ta wwaya nya malĕtuh mahaṅi mahariṅ,
dhwaja mahirĕṅ mabāṅ hana putih kaharan wĕrĕha.
The battlefield looked red and very terrifying The lake of Yama [the god of Death] would look as beautiful as that if it descended to earth. The water [of the lake of Yama] was dirty blood, reeking and spreading everywhere. The black, red, and white banners were like its froth.

131. Cĕṅĕl ikanaṅ prawīra pinugut umulat mĕlĕlö,
ya ta tamalah kumambaṅ i tĕṅah kadi padma mĕkar,
madārawayan [n] usus nya mawilĕt ya ta* tulya sulur,
atiśaya śuddha yan talaga tulya nikaṅ palagan.
*BE. c. ACDK ya tulya.
The eyes of a severed head of a hero were still wide open. They were floating in the middle like flowering red lotuses, intestines winding around them and tangled around, were like its twines. Extremely pure was the battlefield if it were compared to the lake [of Yama].

WIṄŚATI SARGGAH

CHAPTER XX

1. Kadi guntur ikaṅ rudhira ya humilī,
rikanaṅ giri gahwara kali madalĕm,
kahilī śawa niṅ gaja turaga pĕjah,
gumulumpuṅ apūrwwa kadi watu magöṅ.
a. ACDE umilī. b. gawara.

Blood rushed thunderously out of the caves of mountains into deep rivers, and washed away the corpses of elephants and horses which amazingly rolled over and over like big rocks.

2. Atighora hilī nya satata gumuruh,
tuwi miśra lawan wuduk utĕk awĕrĕh,
ya dumèh ya makin katatakuta tĕmĕn,
kadi Waitaraṇi juga sakala katon.
d. BD wétariṇī. C waitariṇī.

The stream was horrible and thundering all the time, fat brains and froth were mixed together. That was why it looked more terrifying, like the Waitaraṇī [the river that flowed through the region of Yama] on earth.

3. Gaṇa bhūta piśāca maṅigĕl agĕlar,
rikanaṅ* raṇabhūmi mamaṅan aṅinum,
mawĕrö ya warĕg rudhira paḍa humuṅ,
kadi siṅha muka nya ya kagiri-giri.
*A. b. BCDEK ikanaṅ.

Demi-gods, evil spirits, and imps were dancing in groups on the battlefield, while eating and drinking, and were boisterous as they were drunk by drinking blood. Their faces looked terrible, like those of lions.

4. Kāla* nikaṅ rāh humilī,
maṅkin asat taṅ palagan,
pūrṇna ikaṅ luṅka kabèh,
tan madalĕm wway nya dahat.
*ABCDE. a. AD rā. K kāli.

When the blood flowed away, the rocks were seen again. The battlefield dried up and the water was then not so deep.

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5. Wīra kabèh tībra mañèl, wèt nyan asowé n papupuh,
kapwa ta mundur mapasah, rākṣasa mĕṅgah ya mĕhāh.
d. B mĕlĕh.

All the warring heroes were very exhausted, because of the long [hours] of battle. Both sides withdrew and were separated. The demons were breathing heavily and groaned.

6. Maṅkana taṅ wānara wèh, mār ya marāryyan mañĕlih,
kapwa mapèpèr hariñĕt, mānawakākrīdita ya*.
*ABCDE. b. ABCDE mūr yya. c. ABDE mapèr-pèr. d. K without *ya*.

Likewise the monkeys. They were out of breath and weary, so they took a rest. They wiped off their sweat, looking like playful children.

7. Mundur pwékaṅ wīra saṅka ri ñèl nya,
maṅsö saṅ balānuṅ pradhāna,
utsahèṅ praṅ saṅ Prajaṅgha prawīra,
śaktyabhyāsèṅ pādayuddhātiwrĕddhi.
a. E saṅkā. b. ABE maṅsö tékā saṅ. CD maṅsö téka. d. B śaktyābhyāsé.

The heroes withdrew because of their fatigue, the commanders took their turn, they advanced. The pugnacious hero Prajaṅgha, who was mighty and very experienced in many foot-fightings [stepped forward].

8. Kadyaṅgā niṅ bajra yākas malaṇḍĕp,
tadwat maṅkā taṅ wĕtis bajra sākṣāt,
sāk śīrṇna syūh taṅ musuh yan dinĕdĕl* ya,
prastāwa nyā kyāti māran Prajaṅgha.
*AB. a. BCD nyaṅ. D bajra-bajra. c. B ta dinĕdĕl. K dĕdĕl ya.

His legs were as hard and sharp as steel, so that they were in fact weapons. Any opponent would be smashed by his kick and that was why he was renowned by the name of Prajaṅgha [The Shank].

9. Malwākandĕl pāwakan göṅ manĕṅgö,
malwat mokĕt mo tibā mo kasuṅsaṅ,
tan swaṅ tan sor iṅ galak wyāghra māwak,
twas-twas tus-tus his nikaṅ wīragotra.
a. D manĕṅgā.

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His body was big and tall, tough and strong, difficult to bend or to turn him upside down. He was not less in fury and savageness than a tiger, and was an offspring of a tough hero-family.

10. Maṅsö taṅ wré wīra Sampāti nāma,
sāmpun sampat riṅ yaśātyanta śūra,
wīrān wīryyan wruh ta yèṅ śatru śakti,
māsrĕṅ mèntĕr māntĕb āmbĕk nirèṅ praṅ.
d. D masraṅ.

A monkey called Sampāti stepped forward. He was extremely courageous and had a perfect record of heroic deeds. He was brave and powerful and experienced in fighting mighty opponents, swift in movements and steadfast in mind.

11. Maṅsö saṅ Sampāti pātrān tinonton,
r-uṇḍoṇḍékaṅ ḍaṇḍa göṅ nyāpraméya,
mundur muṅkur tékanaṅ pātra tindak,
līlālīlā lola laṅgūla molah.

Sampāti appearing to be a worthy opponent [for Prajaṅgha] stepped forward, brandishing an immense club. With his back to the opponent he stepped backward in a move of single combat, while his tail was moving gracefully and playfully.

12. Śīghrāraṅkĕp kapwa ton an widagdha,
yatnāṅintay cidra tātan kacidra,
saṅ Sampātyutpāta lumpat nirādrĕs,
yan mèh prāptā ṅ* pāda niṅ wwil Prajaṅgha.
*A. d. BCDEK prāptā pāda.

Soon they were engaged in single combat, both capable [champions]. They looked at each other carefully and tried to deceive without being deceived. Sampāti jumped swiftly aside when the legs of the demon Prajaṅgha almost reached him.

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13. Maṅkā tékā saṅ Prajaṅgha prayatna,
 yan mèh prāptā ṅ ḍaṇḍa mamrih lumumpat,
 mosyan maswī kapwa tāmèti cidra,
 wèt niṅ ton an tan hanātah kacidra.

 Prajāṅgha was also very careful, when the club [of Sampāti] came, he jumped away. They turned around chasing each other looking for an opening, as it seemed that neither of them could be trapped.

14. Saṅké sowé sor titih saṅ Prajaṅgha,
 mèh maṅdūkèṅ pāda kāntĕp ḍinaṇḍa,
 kontal tĕṇḍas nyan linūdan katimpal,
 muñcar taṅ rāh mwaṅ [ṅ] ikaṅ jīwa luṅhā.

 After a long time of fighting Prajaṅgha was on the losing side. When his leg came and was at the point of hitting [Sampāti] he was struck by the club so hard that his head was flung away after it took a combination of blows [from Sampāti]. Blood jetted out and he passed away.

15. Sphuṭadākṣi dakṣa ya rikaṅ samara,
 kalawan [n] ikaṅ Pratapanākṣi masö,
 rwa samitra rākṣasa ya drĕṣṭiwiṣa,
 magĕsöṅ musuh sa-dinĕlö nya daṅū.
 a. D Ḍakṣa.

 Sphuṭadakṣi, who was dexterous in battle moved forward together with Pratapanākṣi. They were friends and both had a poisonous glance. In the past their opponents were burnt to death, when they cast a glance upon them.

16. Sumirat ta téja ni mata nya mabāṅ,
 mapanas ta sūb nya kadi bahni murub,
 dadi durbbala ṅ kapibalān dinĕlö,
 mrikitik wulu nya kumukus magĕsöṅ.

 Their eyes had red flashing beams, which burnt like flaming fire. The monkey soldiers were plunged into trouble when the two demons looked at them, as their coats caught fire so quickly.

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17. Malayū kabèh kabalasah kaburu,
 umasö ta saṅ Nala wawaṅ mapulih,
 sira Bahnitanaya* apuy sakala,
 ya mataṅ nya wèn nala aparaba** Nala.
 *S. **S. c. ABCDEK Bahni tan maya. d. ABCDEK aparppa.

 They dispersed in every direction chased by fire. Quickly Nala advanced and made a counter attack. He was the son of God Bahni (Fire) and a manifestation of fire. As he was [in fact] fire [anala], so he was called Nala (Fire).

18. Sphutadākṣi yéka sinikĕp nira ya,
 tinĕpak muka nya ya pĕjah kapisan,
 inusī niraṅ Pratapanākṣi mĕsat,
 sinikĕp suku nya kawĕnaṅ wĕkasan.

 He seized Sphuṭadakṣi and struck him with his bare hand. He (Sphuṭadakṣi) was killed instantly. He chased the fleeing Pratapanākṣi, caught his legs and he was soon at his [Nala's] mercy.

19. Rikanaṅ nabhastala wimūrccita ya, wiparīta yénutitakĕn kapati,
 tinibākĕn iṅ lĕmah udhāni ta ya, pramitākṣarān mati saranta mĕkĕh.
 c. A lĕma. d. ABCDE bhramitākṣarān.

 He was taken to the sky where he passed out, because he was turned round and round very speedily. When he was dashed on the ground, he came to for awhile. His eyes were rolling and he passed away in slow torment.

20. Tat kāla nyān pĕjah rākṣasabala balawān wīra wanīṅ raṇāṅga,
 ambĕk nyāyuddha tātan [n] alaṅ-alaṅ atulaṅ tan wĕnaṅ mātya riṅ praṅ,
 cihna nyān śūra ṅ āmbĕk tuhu-tuhu manulus tan [n] alaṅ tan kalĕṅka,
 méṅguṅ taṅ swargga muṅkab babahan ikā mĕṅā rakwa dé saṅ prawīra.
 a. A wānī.

 When the powerful and courageous commanders of the demon-army died with the full confiction that they could not fall in battle, which was evident in their courage and pure and flawless conscience, heaven was in a great disorder, the gates opened up to let the heroes in.

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21. Mosik sakwèh nikaṅ kinnaragaṇa kalawan kinnarī kapwa harṣa,
lawan widyādharī bāp pada madulu-dulur mwaṅ ta widyādhara kwèh,
kapwānuṅsuṅ sukāmbĕk nya mamawa panamuy bhoga pañcopacāra,
āpan yékā ta acāra nira ta hana riṅ swargga nāhan byawaṣṭā.
d. B byawāsta.

The *kinnaras* and *kinnarīs* were happy but busy. Together with numerous heavenly nymphs and demigods, they welcomed [the heroes] warmly with offerings of food and drinks of five variations, because that was the custom in heaven, as decreed.

22. Mahyun tāmbĕk niraṅ déwagaṇa rĕṣigaṇèṅ antarikṣān panonton,
kapwārampak humuṅ riṅ gagaṇatala sĕsŏk tan katon antarikṣa,
harṣāmbĕk saṅ mahārṣi priyaraṇa sira saṅ Nāradānuṅpan ĕṇḍas,
sokyātūt tuṣṭi saṅ Tumburu milu ta siraṅ Gotamātyanta mahyun.

The hearts of the groups of deities and seers who observed [the battle] from the sky were excited. They were noisy and the sky could not be seen, as it was covered all over by them. The hearts of the great seers, foremost amongst them Nārada were delighted, likewise were Tumburu and Gautama very pleased.

23. Atyantèṅ ghora yāghūrṇnita palaga nikaṅ rākṣasa mwaṅ [ṅ] ikaṅ wré,
kahyun-hyun yan tinonton paḍa-paḍa magalak tan masor iṅ kaśūran,
saṅké wīra nya dhīra nya malaga mapupuh kapwa tāsiṅhanāda,
śabda nyātīta riṅ bhīṣaṇa kagiri-giri n pūrakèṅ digwidéśa.

Thunderous and obstreperous was the battle between the demons and the monkeys. It was exciting to see as they were equal in fury and valour. Because of their audacity and resoluteness in fighting and handling the weapons while roaring like lions, the tumult was exceedingly frightening, filling up the ten directions.

24. Maṅsŏ saṅ Jambumālī* mamulihi ya mahāśura tan dadya mundur,
saṇḍaṅ wèt kwèh buti nyān lagi malaga gahan riṅ galak tā paḍa nya,
kadga nyātyanta tīkṣṇa n parupuhi ta ikaṅ wré dinuk nyèṅ krĕtala,
yāṅsŏ saṅ Bayuputrān pisani ya katibā yan tibèṅ parwwatāgŏṅ.
*D. a. ABCE Jambumāli. b. B nahan. c. BDE tīkṣṇān. E krĕtalā. d. ACDE parbwatāgŏṅ.

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Jambumāli stepped forward to counter attack. As he was very brave, it was impossible for him to withdraw from battle. He possessed much evidence of bravery in battle and was known to be unequalled in ferocity. He had at his side an extremely sharp sword with which he attacked the monkeys. That was why Bāyuputra went forward, seized him and dashed him to his death on a big rock.

25. Saṅ Mitraghna lawan Wibhīṣaṇa masö madwandwa rodrān katon,
kapwa wruh rikanaṅ gadāyudha sirāsowé widagdhāpalu,
saṅ Mitraghna kacidra riṅ kṣaṇa tibā mūrccān ḍinaṇḍèṅ gadā,
dé saṅ āryya Wibhīṣaṇādbhuta humuṅ taṅ wré saharṣān wulat.
c. DE dinĕṇḍèṅ.
Mitraghna and Wibhīṣaṇa were engaged in single combat which looked very dreadful. They were both experts in fighting with clubs and beat each other for a long time. Mitraghna was [finally] trapped and hit by the club of the wonderful Wibhīṣaṇa, so that he fell and died instantly. The monkeys beholding it were elated and clamorous.

26. Maṅsö saṅ Praghasa prawīra wihikan riṅ cidra lūd nirbhaya,
saṅ Sugrīwa mulat saharṣa magiraṅ śīghrān paraṅkĕp masö,
cūrṇna ṅ ḍaṇḍa parĕṅ tikĕl dadi masö māprĕp ta riṅ bhūtala,
kontal saṅ Praghasāpasah ḍaḍa nira syūh yan minuṣṭi kiwān.
b. D masā.
Praghasa who was very courageous, fearless and an expert in fighting moved forward. Sugrīwa saw him and happily engaged him in battle. Their clubs fell into pieces when they clashed, so they fought on the ground. Praghasa was hit on his chest, which split into a thousand pieces by the left hook of Sugrīwa.

27. Harṣāmbĕk saṅ manonton rĕṣigaṇa kalawan déwa gandharwwa tuṣṭa,
dé saṅ Sugrīwa wirèṅ raṇa umalahakĕn rākṣasātyanta śūra,
saṅkā riṅ* tuṣṭa mojar jaya-jaya humuṅ** kapwa mānādhukāra,
nityékaṅ dhūpa lāwan jĕnu hinudanakĕn puṣpawarṣādi lumra.
*BCD. **B. c. AEK ri. ACDEK jaya-jaya ya humuṅ.
The groups of seers, deities and demigods, observing the fightings were delighted when they saw Sugrīwa defeating a very mighty demon in a gruesome combat. Out of their joy they praised him and cried out: 'Victory! Victory!' Incessantly they showered [on Sugrīwa and his monkey host] incense, perfume, and petals of flowers.

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28. Nāhan pamūrṣita niraṅ rĕṣi riṅ raṇāṅga,
    lawan [n] ikaṅ mati pinūja apan prawīra,
    yékā mataṅ nya sahana nya* kabèh rikèṅ praṅ,
    ambĕk tatan suruda riṅ raṇa mātya śūra.
    *S. c. ABCDEK sahananta. B ikèṅ. D kabèh. d. B raṇā.

Thus was the respect shown by the seers on the battlefield. Also the dead were honoured as they died in honour. That was why all the people engaged in combat did not think of withdrawing from battle, but to die heroically.

29. Sakrodha ṅ Bajramuṣṭi prakaṭa maṅikikan yan masö Kāla tulya,
    muṣṭi nyākas ya bajropama mati kapisan śatru yan prĕp ya śīrṇna,
    saṅ Maindātah tumandaṅ mapagakĕn ikanaṅ Bajramuṣṭīṅ raṇāṅga,
    tan dwān sāmbut cĕṅĕl nyār pulirakĕn umĕsat śīghra mawwata tĕṇḍas.
    c. B Bajramuṣti. E Bajramuṣṭī.

Furiously Bajramuṣṭi [the diamond fist] advanced, laughing uproariously, looking like Kāla. His fists were hard as diamond, the enemy died instantly when he was hit by his fists. Mainda took action to meet him in battle. In a flash he grabbed the head [of Bajramuṣṭi] twisted it off and fled speedily away taking it along.

30. Wwara rākṣasawīra sĕḍĕṅ taruṇa, sy-Anikumbha ṅaranya anuṅ mapulih,
    atirodra mata nya mabāṅ mĕlĕlö, kadi kumbha hĕmās mawĕlu ya lumöṅ.

There was a young demon-commander, Anikumbha by name, who made a counter attack. His eyes were red, bulging and awe-inspiring, gleaming like round golden vessels.

31. Sira saṅ kapi Nīla saharṣa masö, atiniścaya tan pamawāpa sira,
    mamutĕr ta* ya lori magöṅ ya sakol, manalandaṅi sāhasa yar pamalu.
    *ABCDE. c. K mamutĕr ya. d. E yan.

With a light heart Nīla moved forward. He was very confident and did not bring any weapon. [Anikumbha] was rotating a huge club of one armspan in circumference, acting savagely when he struck.

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32. Kapi Nīla akampya taman* wighani,
acalopama tar pacalān pinupuh,
sy-Anikumbha wawaṅ sinikĕp nira ya,
sinahut nira téka gulū nya pĕgat.
*ABDE. a. CK tan.

The monkey Nīla was unyielding and unhurt. He was like a mountain which did not move when people were beating it. He seized Anikumbha in a second and bit off his head.

33. Siraṅ Wirūpākṣa mapakṣa tan sthiti,
huwus matuṅgwīri dalĕm nikaṅ pura,
saharṣa tāmbĕk nira maṅrĕṅö* surak,
mĕsat ta śīghrār wĕtu riṅ raṇāṅgaṇa.
*E. c. ABCDK marĕṅö.

Wirūpākṣa was restless at his guard post in the palace. He was excited when he heard the sound of the battle, and sped away to appear on the battlefield.

34. Masö ta saṅ Lakṣmaṇa māna niścaya,
panah Wirūpākṣa parah wawaṅ tibā,
wawaṅ masö saṅ Aśaniprabhāpulih,
ḍinaṇḍa dé saṅ Drawiḍéka yan pĕjah.
d. E bhinaṇḍa.

Lakṣmaṇa stepped forward with confidence. He shot at Wirūpākṣa who fell instantly. Swiftly Aśaniprabha organised a counter attack, but he was struck by the club of Drawiḍa.

35. Pĕjah sahana niṅ prawīra maṅasö ri saṅ Indrajit,
masö ratha nirār putĕr ta ikanaṅ gadāgöṅ sakol,
saṅ Aṅgada sirāmutĕr kayu magöṅ masö nirbhaya,
pupuh kuda saṅ Indrajit ruwat ikaṅ rathāsāk rĕmuk.

When the heroes were killed, Indrajit went forward on his wagon while rotating his club which had a circumference of one armspan. Fearlessly Aṅgada advanced rotating a huge tree. He struck at the horses which were killed and the wagon reduced to pieces.

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36\. Raghūttama kapīndra Lakṣmaṇa mulat ri saṅ [ṅ] Aṅgada,
maṅastuti manādhukāra ciha Baliputrottama,
Wibhīṣaṇa miṅis sawismaya saharṣa tuṣṭān wulat,
humuṅ ya matalaṅkup atri ikanaṅ watĕk wānara.
c. CD sawiśmaya. d. B matalaṅgup.

Raghūttama, the king of the apes, and Lakṣmaṇa saw the actions of Aṅgada and praised highly the achievement of the excellent son of Bāli. Wibhīṣaṇa laughed heartily beholding it, the monkeys clapped their hands while cheering aloud.

37\. Samaṅkana rikaṅ nabhastala humuṅ watĕk déwatā,
tumon sira saṅ Indrajit katĕk apan paḍāṅadwakĕn,
wighūrṇnita ikaṅ laṅit sabhaya taṅ watĕk rākṣasa,
kucĕm muka saṅ Indrajit dadi mulih alah kéraṅan.
a. ABDE ikaṅ d. B mulih kéraṅan alah.

Meanwhile the deities in the sky were clamorous shouting aloud the fact that Indrajit was hit. The sky was full of excitement, the demons were in fear. Indrajit's face turned pale and he returned home in shame.

38\. Apan sira daṅū tatan dadi masor [r] ikaṅ papraṅan,
sirāta jaya riṅ musuh sapinapag nirālah daṅū,
hyaṅ Indra tuwi déwatā sira ta kāpusan dé nira,
nahan yaśa saṅ Indrajit humibĕki ṅ saprĕthiwītala.

Because in the past he was never defeated in battle. He was always victorious and all his opponents were beaten. Even god Indra, though a deity, was captured by him. Thus was the fame of Indrajit, spreading all over the world.

39\. Ya ikana ta hilaṅ mĕné r-hiḍĕp, yaśa nira śīrṇna ri śīrṇna niṅ ratha,
pati ni kuda nirār kadi pwa sor, ya ikana hétu nikā iraṅ nira.
a. ACD yar. c. ABDE nirār kadi pwa ya sor. C nirā kadi pwa ya sor.

He thought that his fame was finished now. All his merit was gone at the moment when his wagon was smashed. The death of his horses was like his own defeat. That was the reason for his sense of shame.

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40. Atha huwus umulih saṅ Indrajit, taya ta surākṣa nikaṅ balādhika,
Raghusuta tahu riṅ musuh pĕjah, panahi ta yèṅ śarawarṣa tīkṣṇa ya.

When Indrajit returned home, there was no protector for the whole army. Raghusuta on hearing this, discharged his excellent sharp arrows.

41. Kadi atĕp atitip panah nira, gagana pĕtĕṅ ya pĕpĕt taman katon,
anarawata tibā nya yāṅĕné*, dadi mananā balawīrarākṣasa.
*CD. c. A nya haṅĕné. BEK nyāṅĕné.

His arrows were countless, the sky was covered all over and turned dark. The arrows fell incessantly and exactly on their victims, so that the demon-army was destroyed.

42. Hana kĕna warayaṅ pĕgat pisan,
kadi ta cinakra ḍaḍa nya tan salah,
hana ta katuluyan parĕṅ pĕgat,
kadi binabad ya parĕṅ pĕjah kabèh.

There were demons hit by arrows and wounded as if their chests were hit by discs (without fail). Other demons were caught in their flight and they were mowed down to death.

43. Tatan ujarĕn ikaṅ kĕné taji,
mati kapisan kĕna marmma tan sipi,
laru-laru tumibā rikāṅ apuy,
ya paṅupaméka pati nya sakṣaṇa.
d. A paṅupaméri. B sākṣaṇa.

Not to mention those hit by arrows. Not a few were killed instantly. They were like termites falling into fire, killed in an instant.

44. Tuwi satata tibā nikaṅ panah,
kadi sinĕsĕb śataśīrṇna taṅ śawa,
hana ya hinibĕkan tutuk nya sök,
ikana tutuk nya kadi pwa taṅkulak.

And the arrows fell intermittently, so that the dead bodies seemed to be sliced into hundreds of pieces. There were demons whose mouths were filled up with arrows, looking like quivers.

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45. Hana ta lagi kĕnānanā dahat,
tumuluyatah ikanaṅ panah riya,
sana-sini ya kanin ruwĕd rujit,
raga-raga tulya awak nya śīrṇna ya.

There were others who were hit and completely disfigured. The arrows fell continuously on them so that here and there bodies were torn to pieces. At length the dead bodies looked like baskets [of pleated bamboo].

46. Sahana-hana nikaṅ balāsura, ya tika mamūk tamatan paśéṣa ya,
hana ta wĕdi-wĕdīṅ raṇāṅgaṇa, mamana-manā para cakra yālayū.

All the courageous soldiers who went on rampage were annihilated. Those who turned coward, avoided the discs and fled away.

47. Makabalasah tikaṅ bala ya durbbala niśśaraṇa,
tuwi hinudan-hudan ya ikanaṅ śara astramaya,
makatulajĕg panah ri walakaṅ nya taman pasĕlā,
kadi ta ya laṇḍak ādbhuta wulu nya kabèh murĕgaṅ.
a. ABD ikaṅ.

The soldiers who were in trouble and without protection, dispersed in every direction, chased by a shower of excellent arrows. The arrows stuck in their backs in great numbers, so that they looked like porcupines with wonderful spines standing upright.

48. Taya kasalah rikaṅ bala kabèh śata wikṣata ya,
makatiritis ta rāh nyan inusī ya gĕlāna mĕhāh,
puyu-puyuhĕn gĕyuh ya maṅĕlih sawanèh katibā,
inamah-amah pinatryakĕn ikaṅ bala wānara.
a. BCDE wikṣita. b. C mĕhah. d. ABCDE wānara ya.

Not one soldier was missed, all of them were destroyed. Blood dripped along while they were fleeing, moaning and groaning, yet hunted by arrows.

49. Atha mapasah samāpta sahana nya taman papulih,
paḍa ta mĕgil rikaṅ kuṭa atīta lalu ṅ diwasa,
dadi sumurup bhaṭāra Rawi śīghra kadi pwa humöt,
alah alĕmöh tumona ikanaṅ bala yan palayū.

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Thus they were totally destroyed and it was impossible for them to regroup. They took their refuge in the fortresses. Then time passed. The sun set, as if he were hiding, reluctant to see the fleeing demons.

50. Surup saṅ hyaṅ Āditya luṅha sirosĕn,
makin manda-mandékanaṅ téja māwā,
tĕka ṅ kāla sandhyā mabāṅ téja kulwan,
kadi lwir nikaṅ papraṅan dé nikaṅ rāh.
The Sun (god) set and disappeared quickly, the light became vague. Evening came, the western region looked red, like the battlefield full of blood.

51. Nda tītékanaṅ kāla sandhyā ta luṅhā,
pĕtĕṅ taṅ jagat lor kidul tan patonan,
kadi pwānapih lwir nikāṅ andhakāra,
rasa nyānta riṅ wīra mapraṅ ta dé nya.
b. C paton.
Let us leave the evening which was also passing [in giant steps]. Darkness came over the world, neither north nor south could be distinguished. The sun seemed to separate the warring parties which had lost their heroes in the battlefield.

52. Rikaṅ kāla sakrodha taṅ Méghanāda,
masĕṅhit pĕjah tuṅgaṅan mwaṅ rathāsāk*,
masuk tèṅ padéwāharan** ṅkān pasādhya,
mamūjā ta*** yèṅ astra sarppāstrapāśa.
*BDE. **BCDE. ***BE. b. CK ratha syūh. c. K padéwāgaran. c. D té.
d. CDK mamūjā yèṅ
At this time Méghanāda was seething with fury, aroused by the death of his horses and the destruction of his wagon. He entered his temple and prepared to pray for his snake-arrow.

53. Huwus nyān pamūjā rikaṅ nāgapāśa,
pasaṅ tékanaṅ yoga māyā adrĕśya,
malit tékanāwak nya ākāśa tulya,
manon tan katon śakti niṅ yoga māyā.
b. BCDE māyan. c. BCDE alitékanāwak.
After he had summoned his snake-arrow, he cast a magic spell which made him invisible. His body shrunk in size, so that he was as thin as air. He could see but could not be seen, that was the power of the magic-spell formula.

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54. Ri sāmpunya* sampūrṇna yoga nya siddhi,
minis niścayāmbĕk nya tan dadya sora,
sināmbut nya laṅkap nya atyanta riṅ göṅ,
lawan hrū nya tīkṣṇāgra nāgādhidéwa.
*D. a. ABCEK sāmpun.

After his concentration of thought had worked to perfection, he smiled and was convinced that he would not be beaten [again]. He took his oversized bow with the great, divine snake-arrow.

55. Tĕka nyèṅ raṇaṅgātri ya krora makrak,
gĕrĕh ghora gambhīra śabda nya mādrĕs,
gumĕntĕr lĕmah pūrṇna ṅ ākāśa dé nya,
mataṅ nyān praśāstèṅ jagat Méghanāda.

On arrival at the battlefield he roared vigorously as loud as booming thunder with its deep sound. The earth and the sky vibrated with it, and that was why he was called Méghanāda (the thunder).

56. Gĕlānékanaṅ wré kapūhan ya kagyat,
tatan wruh ri saṅkā nikaṅ śabda ghora,
kapūhan mulat lor kidul tan tinonya,
sawèt nyāpĕtĕṅ andhakārékanaṅ rāt.
c. BCDE tā. d. E nyār pĕtĕṅ.

The monkeys were in trouble, shocked and dumb-founded. They did not know where that loud sound came from. Stupified they looked to the north and south, but failed to see anything, as it was pitch dark all over the world.

57. Lawan sūkṣma tāwak nikaṅ Méghanāda,
tuhun siṅhānāda nya yékātighora,
makin katrĕsan wréṇ ḍĕṅö śabda ghora,
tatan wruh ri déya nya tan ton musuh nya.

Besides the body of Méghanāda was very small, though his roaring was loud like that of a lion. The monkeys became more and more frightful when they heard the vociferousness of the roar. They did not know what to do, as they could not see the enemy.

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58. Sĕḍĕṅ ghūrṇṇita ṅ wré paḍāwū ya māwrĕg,
mamĕṇṭaṅ laras ṅ Indrajit tā tumon* ya,
panah tékanaṅ wré rikaṅ nāgapāśa,
madadyan [n] ulā nāga sakwèh nikaṅ hrū.
*BCDE. b. K tā tumān.

When the monkeys were in uproar, crying out and running to and fro, the invisible Indrajit pulled out his bow and shot the monkeys with snake-arrows which turned into countless dragons.

59. Mapañjaṅ magöṅ lèn kiwik nyādbhutālwā,
lumöṅ bhinna cūla* nya lāwan mata nya,
wiṣa nyomĕsat nitya saṅké tutuk nya,
ah-o ghorarūpa ṅ bhujaṅga prayāta.
*BCDE. b. K śūla. d. BCE rūpāṅ. D rūpā.

The dragons were long and large, with a very wide mouth their split crests and eyes were gleaming, poison was discharged continuously from their mouths. Oh, the crawling dragons were gruesome!

60. Nā tĕmahan niṅ āstra nikā* saṅ Daśawadanasuta,
koṭi sahasra saṅkya ya tikāṅapusi kapibala,
wānara kapwa kāpusan akik saka pitu saka pāt,
kāsih-asih makudyat anaṅis paḍa ta ya muriṅis.
*BCDE. a. K nikāstra nira.

The arrows of the son of Daśawadana turned into such creatures, millions in number winding around the bodies of the monkeys, who yelled out when they were bound seven by seven or four by four. They struggled in vain and wailed, grimacing with pain.

61. Maṅkana saṅ Raghūttama lawan [n] ari nira pinanah,
riṅ śara nāgapāśa kapisan ta sira inapusan,
bāhu subaddha kapwa kabĕbĕt tĕka ri suku nira,
sandhi kabèh rapuh kaṅelihan kadi ta pinupuran.

Likewise were Raghūttama and his younger brother. Hit by the snake-arrow, they were tightly bound in an instant, from shoulder down to the legs. All their joints were sore and weak as if they were crushed.

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62. Mūrccita yār tibā kapati riṅ kṣaṇa awak alupa,
mrĕm wiparīta taṅ mata kadi pwa manĕhĕra pĕjah,
lèn muka tan patéja kadi candra juga karahinan,
tulya sawaṅśapatra patita ṅ hati ya ta kumĕtĕr.
They fell in deep swoon instantly and were so weak their eyes were closed as if they were dying. Their faces lost their lustre like the moon in the morning, their hearts trembled like a bamboo leaf floating in the air.

63. Kāla nirār tibā dadi humuṅ tikaṅ kapibala,
maṅkin akik makiṅkiṅ atikaṣṭa kapwa manaṅis,
lèn ta lara nya yan [n] inapusan [n] awak nya wipayoh,
lèn pwa asih nya maprabhu ah-o hati nya karuṇa.
a. BDE nirān.

When they fell on the ground the monkey-host were in confusion. They wailed louder and louder, as they were sad, because they were bound and felt painful all over their body, but on top of that they felt that they let their master down. Oh, how sad!

64. Hāh Raghuputra nātha kita déwatā mami kabèh,
mèh kami bhoga tan hana wanèh kitéka śaraṇa,
kapwa yak āmbalĕs hilaṅakĕn laranta nrĕpati,
wyartha ikā hurip mami kabèh winèh suka magöṅ.
b. B kita ta. CDE kitāta.

'O, Raghuputra, you are my master, you are our Lord. You give us food and no one else is our protector. We want to repay you by clearing away your sorrow. Our lives have been in vain, after you have given us great happiness.

65. Ṅhiṅ kita ta prabhūttama anuṅ wĕnaṅ parahita,
saṅ wiku sādhu sajjana rinakṣa dènta satata,
duhka nikaṅ jagat traya sinādhya dènta hilaṅa,
hāh syapa maṅkanā paḍa-paḍanta riṅ guṇa magöṅ.
b. B rinākṣa.

Only you are the most outstanding Lord, who can afford to work for the weal of others. You always protect the sages and good people. You plan to free the threefold world from their suffering. Oh. Who is your equal in such great virtues?

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66. Kāruṇika swabhāwa kita māsih iṅ dadi kabèh,
dīna anātha andha śaraṇāgaténanumata,
tan hana pakṣapāta ni hatinta śuddha malilaṅ,
krodha musuh magöṅ tuwi lanānukūla ri kita.
b. BCDE aḍasta arddha. c. D pākṣapāta.

'You are compassionate towards all beings. Miserable, helpless, blind people who ask protection (to you) are always accepted. You are impartial (in your heart) which is pure and clean, and you have subdued anger, the great enemy, forever.'

67. Nā ta ujar nikaṅ kapibalān pasambat anaṅis,
luh umilī humīs kabarabas paḍāṅisĕk-isèk,
sambatakĕn nikā guṇa niraṅ Raghūttama kabèh,
wèt ni tutur nya riṅ paṅupakāra dibya satirun.

Thus were the words of the monkey-soldiers lamenting and wailing. They sobbed, tears flowed in streams. They lamented over the good virtues of Raghūttama, as they remembered all his care [towards them] which should be taken as example.

68. Lèn hana wānarātiśaya wīra dhīra dahatĕn,
tan panaṅis kĕnèṅ bhujagapāśa wèt nyan agalak,
mamrih akuṇḍah aṅgĕtĕm alah masĕṅhit abutĕṅ,
luh nya nirantaré pipi humīs hati nya ya lumöṅ.
d. BCD nirāntaré. D humöṅ.

Then there was a monkey-hero who was very steadfast. He was not weeping, though bound by the snake, but he was angry. He struggled furiously to free himself, tears were flowing down his cheeks, but his heart was burning.

69. Yékiṅ awak tan ora pakĕna nya yan hinuripan,
tan hana śakti iriyya lĕhĕṅa ṅ pĕjah pwa kaśula,
liṅ nikanaṅ wanèh r-uman-uman [n] awak nya kalaran,
duryyaśa paṅhiḍĕp nya apa tan pati ṅ musuh agöṅ.
a. B awan.

'Oh, it is useless to keep this body alive. It has no strength and it is best that it be tortured and killed,' he said, abusing himself, as to him it was a great sin not to be able to kill the enemy.

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70. Hāh lalu mandabhāgya ni huripku kaśmala dahat,
pāpa gawéṅku ṅūni ta kunaṅ Sumèru ya magöṅ,
déwa ah-o lalis nira nahan ta liṅ nya sawanèh,
kapwa kabandha buddhi ya udhāni riṅ Widhiwaśa.
a. B ni nuripku. b. BCDE kunĕṅ sa-Mèru.

'Oh, how unfortunate is my life and very impure. I have committed sins as great as the Suméru-mountain in the past'. 'Oh, how cruel is god,' said another monkey. As they were bound tightly, they remembered the Omnipotent.

71. Śéṣa nikaṅ kĕnèṅ bhujagapāśa towi manaṅis,
mépu taman wĕnaṅ ya tumuluṅ siraṅ Raghusuta,
byakta pĕjah niraṅ nrĕpati Rāma Lakṣmaṇa huwus,
ndyékana déya liṅ nya maṅadĕg kapūhan umulat.
b. B sira.

Those who were not bound by the snakes were also weeping. They were at their wit's end and could not help Raghusuta. 'Clearly king Rāma and Lakṣmaṇa will die. What should be done?' they said, standing dumbfounded.

72. Tan* ya katon ikaṅ musuh arah nihan kita kabèh,
tan surudèṅ raṇāṅga paḍa mātya yogya dadaha,
jīwita ya byayanta makahīṅanāṅ pati kita,
nā ta wuwus nya kapwa ya umèri luh nya humilī.
*BCD. a. AEK yan c. CDE makahiṅanaṅ. d. CDE humèri.

'Ah, the enemy could not be seen. Ah, it is better that we go on with the war and be killed and burnt. Let our lives be the prize, let death be the end of it.' Thus they said, wiping off their streaming tears.

73. Krodha ta saṅ kapīndra manahut ta lambay aṅadĕg,
āryya Wibhīṣaṇéka ta masö musap mata nira,
n-ton ta saṅ Indrajit hana rikaṅ nabhastala mawās,
sāmbutakĕn ta śūla nira tīkṣṇa śīghra lumarap.

The king of the apes was furious, he stood up and bit his lips. Wibhīṣaṇa came forward and wiped his eyes. He saw clearly Indrajit in the sky. He grabbed his sharp lance and launched it instantly.

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74. Wruh pwa saṅ Indrajit dadi ta mūr mulih sira huwus,
prāpta masö sirāwara-warah ri saṅ Daśamukha,
sāmpun alah musuh mati kapaśa tan pabiṣa ya,
Rāghawa Lakṣmaṇātiśaya hīna tan paguṇa ya.
d. B Lakṣmaṇatiśā.

But Indrajit saw him. So he fled away and returned home. On arrival he made his audience and reported to king Daśamukha, that all the enemies were defeated, bound by the snake-arrow and could not do anything but die. Rāghawa and Lakṣmaṇa were very weak, they had no virtues.

75. Nā ta ujar nirājarakĕn Raghūttama pĕjah,
niścaya tan kasaṅśaya sawèt nikaṅ guragaḍa,
harṣa ta saṅ Daśānana manādhukāra mamuji,
sādhu anakku dibya saphalān prawīralalita.
Thus was his report about the death of Raghūttama. He was convinced without any doubt whatsoever, as he was so proud. Happily Daśānana praised and applauded him. 'Excellent, my good son! You are a successful and handsome hero.'

76. Nā liṅ niraṅ Daśawadanār puji ṅ anak,
saṅké giraṅ gĕrĕmĕ masö maṅolakĕn,
tan saṅśayār winara-warah manah manūt,
wèt nyān lanā pracaya ri śakti niṅ [ṅ] anak.
Thus Daśawadana praised his son. Because of his joy and affection, he came forward and embraced him. He had no doubt about the report, he fully agreed, because he always believed in the might of his son.

77. Ndan anékabhoga kanaka ratna bhūṣaṇa,
yékā pamurṣita dĕmakan saṅ Indrajit,
sāmpun sinĕmbahaken ikaṅ pamūrṣita,
śīṅghrār wĕtu ṅ dĕmaki kabèh watĕk nira.
a. CD ndā nékabhoga. d. D śīghrā.

So there were various golden ornaments, jewellery, and food granted to Indrajit as tribute [for his action]. And after the gifts [of the king] were received, they were then distributed to all his men.

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78. Tuṣṭékanaṅ bala ruměṅö sirāiaya,
kapwāmaṅan maṅinum agoṣṭhi riṅ kulěm
salwir nikāṅ abhinawabhoga uttama,
sèṣṭīṣṭi niṅ hati humaḍaṅ huwus hana.

His attendants were full of joy when they heard about his success, and they gave a banquet at night. All kinds of the most excellent and fresh food and drink to gratify the senses were provided.

79. Kěmbaṅ jěnūttama wěḍihan malit marūm,
raṅkaṅ hěmās jamanika biddha nāga lèn,
molěs tilām wara taruṇi warāpsarī,
lakṣmīwatī mrědu paḍa paṇḍitèṅ siwo.
a. BCE malīt arūm. b. B raṅka. jamanika. c. BE molěm.

Excellent flowers and cream, perfumed fine garments, golden pavillions with curtains and hooks, covered beds together with sweet girls and nymphs, beautiful and gentle, all experienced in loveplay.

80. Nā ta bhinukti nikaṅ bala wīra, tan paturū rikanaṅ wěṅi jāgra,
lèn mamijah maṅigěl ya sawargga, lèn ta macumbana kāmuka darppa.

Thus were the enjoyments prepared for the brave soldiers; they did not sleep the whole night but remained awake. They were enjoying themselves noisily, dancing in parties or had sexual orgies.

ÉKAWIṄŚATI SARGGAH

CHAPTER XXI

1. Nda ta tīta ikaṅ balān pamukti, sira saṅ śrī Janakātmajojarěn,
   inusuṅ ta sirèṅ wimāna ratna, winawèṅ* déśa nikaṅ raṇāṅgaṇa.
   *BCDE. d. K winawé.

   Let us leave the swinging parties of the soldiers and let us relate about princess Janakātmajā. She was brought in a jewelled aerial chariot to the battlefield,

2. Sinaranta winèh tumona saṅ śrī, Raghuputrān kěna pāśa mūrccita,
   umulat pwa siré saṅ āryya Rāma, makuśāsū marusak ta kèn ira.

   and was tormented slowly by the sight of the unconscious son of Raghu coiled around by the snake-arrow. On seeing the noble Rāma [in this condition], she was grief-stricken and wailed, while tearing apart her garments.

3. Ri ḍasar nikanaṅ wimāna ratna, katibā mūrccita tan paṅumbarah,
   wiparīta sawèt nikaṅ larāgöṅ, kadi waṅkay huměněṅ saniścala*.
   *BCE. d. D ta niścala. K suniścala.

   She swooned away on the floor of the jewelled aerial chariot. She lay there quietly after she fell unconscious from the shock of suffering, pale and still like a corpse.

4. Mawěněs mukha lèn mata pwa yomrěm,
   ikanaṅ jiwa kadi pwa tan hanā,
   tuwi tan patahěn gulū nirāṅlih,
   taṅan akwāṅ malupāṅ awak kabèh.

   Her face was very pale and her eyes were closed, as if her life had gone. Her neck was also extremely feeble, her arms were stiff, and all her limbs were flagging.

5. I sěḍěṅ nira mūrccitèṅ wimāna, manaṅis ta ṅ Trijaṭāměkul suku,
   suku saṅ Janakātmajā ta māpěs, mapa yan mogha makas wataṅ juga.

   When she fell unconscious in the aerial chariot, Trijaṭā burst into tears, embracing her legs. The legs of Janakātmajā were [usually] supple, why were they suddenly so stiff, like sticks?

XXI

6. Ginugah nya sirāpi rājaputrī nya hulunta gĕlāna tolihĕnta, ndya kita ḍyah ta-wuṅu pwa t-aṅlilir, haliwat dwānta karih ta ri ṅhulun.

Nevertheless she woke up the princess: 'Wake up my lady, arise! Look at your sorrowful maiden. Why did you lie to me?

7. Ndya ta liṅ ni wuwusta ṅūni dèwī, saparanku kita nda tan kasāha, Trijaṭā ndā huniṅan wuwuskwari, tuwi tag dadya tak ājaré kitā*.

*CD. d. BEK kitāku.

'Where is [the truth] in your promise earlier, 'Trijaṭā, listen to my words. Wherever I go may you not be separated [from me] and it will never happen, that I will not tell you where I intend to go.'

8. Ya tikādi nikā ujarta yādwā,
apa tan wwīt aku tak madoh tuwi,
ndi paran [n]i takut[t]a riṅ [ṅ] asatya,
ri* paṅipyan tuwi tat kabañcana.

*CDE. a. D hādwā. d. B tan. K. riṅ.

'Thus were your words untruthful, because you did not tell [me], though I was not far away. Where has your fear for untruthfulness gone? Even in dreams yon never lie.

9. Ri mĕné ta hilaṅ bratanta dénta, winuwusta kabèh asihta ṅūni, kita luṅhā tamatad warah ṅhulun, tuwi sojarta tamat wĕnaṅ wihaṅ.

a. DE mĕnénta. c. CDE hasihta. d. C tamāt.

'But now your vow [to be truthful] has goue. You have gone without taking leave from me. You said before, that you loved me and that you would never go back on your words.

10. Parimāṇa bapaṅku lèn ibuṅku, kita rāmā* kitādhidéwataṅku, taya trĕṣṇākwi sirān hané kita, kita cintāmaṇi kalpapādapa.

*S. c. BCDEK rāma.

'My love to my father and mother is not as intense as my love to you. You are my father [and mother], you are my godhead. You are [my] wishing-jewel and [my] wishing-tree.

XXI

11. Siniwiṅku paṅöbanaṅku* tan lèn, kita tātah hinarĕp-harĕp tĕmĕn,
syapa māsiha lèn yadin taya dyah, ikanaṅ lèn niyata nya sampaya.
D. a. BCEK paṅöbanaṅkwa. b. CDE inarĕp-harĕp.

'You are my mistress, my matron, no one else. You are my entire hope. Who will have pity on me when you are gone? All the others certainly will humiliate me.

12. Sahana nya ta rākṣasī paḍāmid, apan aṅhiṅ [ṅ] aku sèwaké kita,
tuwi tak alawas hanè sukunta ya mataṅ nyāt taḍ asih wulat ryyaku.
c. BCDE tan malaws. d. D nyā.

'All the she-demons despise me, that is why I only serve you. Is it because I have not been serving you long that you do not want to see me ?"

13. Yadiyan tuhu mātya liṅta maṅké, tuwi tak kāntuna dènta sakṣaṇa,
ya mataṅ nya t-udhāni dèwī t-aṅhèr, apa tak sāha atah sakè sukunta.
b. BCDE tan. d. BCDE tan.

'If you say that you will die now, I will not stay behind even for a minute. Therefore, please wake up my lady, wait [for me] because I do not want to be separated from your feet.'

14. Nā liṅ nikā saṅ Trijaṭān pasāmbat, saṅkâ ri bhakti nya lawan asih nya,
dèwī masowé sira tār udhāni, maṅkin ta yāsū makusān saśoka.
d. D makuṣân.

Thus spoke Trijaṭā lamenting, out of her devotion and love for her. The princess did not recover for a long while and she grew sadder and sadder.

15. Sanālikā yar wiparīta mūrcchā, śanaiḥ-śanaiḥ molah udhāni dèwī,
nda tar wĕnaṅ molah alah gĕlāna, ahos aho tībra nikaṅ larāgöṅ.
a. BE yan. b. BCDE sanèh-sanèh. D mola. c. BDE mola.

After she was unconscious for a while, she slowly came to and moved slightly. She could hardly move because of her great sorrow. She moaned, ah, what a great calamity.

16. Nda tar dĕliṅ pūh ati sandhi yāṅlih, luh nityakāla drawa riṅ mukhādrĕs,
abāh mabāṅ taṅ mata dé nikaṅ luh, muwah sirāsū wĕkasan masāmbat.
a. BDE pū. d. CDE pasambat.

But she could not talk, her heart was broken, her limbs were flagging. Her tears streamed down her face, and her eyes looked red and swollen from weeping. She cried again and at last she lamented.

XXI

17. Hāh jīwitātyanta bĕtah nyu tan mūr, hiḍĕp [p] ikaṅ duhkha atīta duhkha,
lukan satrĕṣṇa nyu rikĕṅ śarīra, saranta saṅsāra sadā lara nya.
b. C hatīta. E duhka tībra. c. BCDE nya.

'Ah ! How persistent are you my soul, that you do not want to flee away. The suffering is so great, but you are too fond of this body, with all its perpetual sufferings and constant sorrows.

18. Samaṅkanékiṅ hati adwanāsih, tuhun nikāṅ āmbĕk atah sātrĕṣṇa,
pĕjah pwa saṅ nātha hananta maṅhèr, hāh dhik iwĕh niṅ manulus asih nyu.
a. B adwānasih. c. E paṅhèr.

'This heart of mine is also untrue in love, though my mind is true. The king is dead, but you [heart] stay. Ah ! How difficult it is to be true in love.

19. Asihku trĕṣṇaṅku ya liṅku tan swaṅ, tathkpi tak tūt mati hé narendra,
yan bajra sākṣāt pwa kunaṅ hatiṅku, mataṅ nya tan syūh ri pĕjahta nātha.
a. BDE tar. b. BCDE tan.

'I think that my love and my affection is full, yet I do not follow the king in death. Perhaps my heart is made of steel, that it does not break at the event of your death, my lord.

20. Alib ta pamrihta laranta ṅèlta, umèt ṅhulun ṅūni rikĕṅ alas gōṅ,
huwus kitād wruh hana wèh ri Lĕṅkā, mamèt kitopāya sawèt nyasihta.
c. E kitā. d. DE mapèt.

'How great were your endeavours, sufferings and troubles, when you looked for me in the dense forests. After you knew that I was in Lĕṅkā, you did everything to regain me, out of love.

21. Sahiṅan iṅ nīti dinadyakĕnta, tat tolih at toliha satwahiṅsā,
matī Balī wèh kita rakwa ṅūni, ṅhulun [n] atah don i[y]ulahta tan lèn.
b. B toliyĕn toliha. BDE satwasiṅhā. E tat toliyan toliha. D an.

'You have done everything that was possible to do, without caring about anything, even about killing animals. You have killed Bāli, people say, only because of me, nothing else.'

22. Anéka taṅ wré milu duhkha dènta, tumūt makiṅkiṅ rī laranta dèṅku,
iké wĕnaṅ mĕntas ikaṅ samudra, atīta riṅ kléśa ulihta mamrih.
'The monkeys had suffered along with you many times. They joined you in your sorrow over me. Now you have crossed the sea [with them]. How great were the pains that they had to suffer, because of your endeavours.

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23. Huwus [s] umĕntas pwa rikaṅ samudra, makabyaya ṅ jīwita riṅ raṇāṅga,
hīṅa nya tan lèn inaṅĕn-aṅĕnta, si mandabhāgya ta pinèt kininkin.
a. CDE rikèṅ. d. BE si mandabhagyā.

'After you had crossed the sea, you gambled with your life in the battlefield, with only the purpose to regain the unfortunate one, that is me, in mind.

24. Ikā sahīṅan ni [y] asih-asihta, wĕnaṅ pĕjah lāwan arinta satya,
nāri pwa kāntun ri patinta nātha, kala ṅhulun nirghrĕṇa nīca duṣṭa.
c. E nārī.

'That is the ultimate limit of your love, that you do not mind dying [for me] together with your loyal brother. But I stay [alive] whilst you die, my lord. Ah ! I am wicked, cruel, debased and disloyal.

25. Tamak panon lèn tuhu satya māsih, aṅhiṅ bapantèkana sādhu satya,
kasah nirèṅ sakṣaṇa mātra dènta, mataṅ nirāsih mati tībra monĕṅ.
a. BCDE taman.

'I do not see other people who were true in love and loyalty, except your father who was good and loyal. Although he was separated just for a little while from you, he died of longing for you, because he loved you so much.

26. Ṅhulun pwa maṅké ta tumon patinta, wĕnaṅ pwa tan tūt mahurip tan éraṅ,
awās ya tan kapracayāna tékā, strī sādhu tāpan kapapas ya dèṅku.
c. C téka. d. BCDE yāpan.

'I, however, have seen you killed, yet I do not follow [you to death], I stay alive without shame. Clearly I am not a truthful wife, as the [oath] of a good wife has been broken by me.

27. Ṅhulun hana ṅké ta humèr tĕkanta, anéka taṅ duhkha kinölakĕnku,
meṅgĕp makāmbĕk [k] ikanaṅ kasatyan, tan tūt pĕjah hāh bali tuhwasatya.
'I stay here to wait for you. I have suffered every kind of displeasure. It is a pretence of loyal behaviour, as I do not follow you in death. The other way is true, I am in fact disloyal.

28. Aho awak kéraṅ-iraṅ hana nya, taman wĕnaṅ satya wĕnaṅ matiṅgal,
asih nikā saṅ naranātha iriyya, magöṅ temen ndā tan aṅĕn-[n] aṅĕn ya.
c. C nāranātha.

'O, my body ! Shame on you that you are incapable of being loyal because you stay alive. The love of the king for you is indeed great, but you do not ever think about it.

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29. Hāh-āh si Sītātiśayèṅ abhāgya, durllakṣaṇāgöṅ pagawému pāpa,
ndā tan pakāwakta awakmu nīca, hāro-hara ṅ rāt milu pāpa dému.
'O, Sītā ! How unfortunate you are, Your conduct is wrong and you have committed a great sin. Get rid of your body, as your body is debased. The world is tumultous and sinful because of you.'

30. Mapa pwa pāpamwi dĕlāha sowah, apan sarāt duhkha ya dému maṅké,
awās ya kiṅkiṅmu n agöṅa dé nya, ryyuwahmu maṅjanma sahasrajanma.
'Why should your sins be changed in the future, as the entire world is in suffering now because of you ? Certainly your sorrow will be great because of it, in your coming thousand incarnations.

31. Aho hawak nyan ta karih gĕlĕh nyu, bali pwa māhīṅan ikā lara nyu,
aho lalis niṅ Widhi tan pahīṅan, mataṅ nya wèh duhkha mahābharanta*.
* S. a. BCDE nya. b. BCDE atā lara nya. d. CDEK mahānaranta. B. mahātaranta.
'Oh, my body ! How vile you are, and yet your sufferings are limited [compared to your impurity]. Ah ! How unlimited is God's cruelty, that He gives me such a heavy burden of sorrow.'

32. Dèwī nahan liṅ nira wèn pasambat, sĕsöl ikaṅ daiwa lawan swakarmma,
tĕñuh wiśīrṇṇa ṅ hati tībra duhkha, r-aṅĕn-[n] aṅĕn kaśmala niṅ śarīra.
b. BE déwa.
Thus was the lamentation of the princess, reproaching deities and blaming her own *karmma* (deeds). Her heart was broken and shattered by great distress, as she recalled the impurity of the body.

33. Makin masowé ta sirān pasāmbat, taṅis nirāsrĕt mapĕyĕh ya mandra,
gulū kasātan masĕkĕl* kakiṅan, maṅaṅ makuṇḍah juga tar paśabda.
* BCDE. c. K kasekel.
The longer she lamented, the more difficult became her weeping, weary and soft. Her throat turned dry and felt as if there was a lump in it from contrition. [With mouth] open, [her eyes] cast down, she remained silent.

34. Hana r-bĕṅaṅ tan panaṅis kapūhan, tatan kĕḍap niścala tātar āmbĕk,
binandha niṅ duhkha ikaṅ śarīra, surat tapĕl lèn pratimā paḍa nya.
She was speechless, dumbfounded but did not cry anymore. She looked unblinkingly ahead, not moving a muscle, and not thinking, tightly bound by the sorrow enclosing her body [and mind]. She looked like a picture, a mask or an image.

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35. Apuy murub tulya nikaṅ larāgöṅ, umuṅgu riṅ citta panas nya tīkṣṇa,
gĕsöṅ katunwan hati dé nya cūrṇṇa, kadīkanaṅ wrĕkṣa kĕnéndrabajra.

Her grief was like flaming fire that was burning in her mind, emitting immense heat. Her heart was burnt to ashes like a tree hit by lightning.

36. Tibā ta dèwī umuwah wimohita, dinagdha riṅ* duhkha hilaṅ hurip nira,
gĕlāna tekaṅ Trijaṭā tumon sira, maluy ta yāsū atiśoka mānasa.

* S. b. BCDEK niṅ. d. BDE mānasā.

The princess fell unconscious again. Her life seemed to flee burnt by affliction. Sadly Trijaṭā looked upon her, and as her heart filled with calamitous distress, she started to wail again.

37. Ri maṅkana nyān wiparīta mohita, wawaṅ pinuṇḍut nya siromĕsat ta ya,
ḍatĕṅ riṅ udyāna aśoka śīghra ya, n-ĕnah sirèṅ ratna palaṅka nirmmala.

So in that state of unconsciousness, she carried the princess back to the Aśoka-garden speedily, and placed her on the flawless jewelled bed.

38. Gugah tikāwak nira kapwa yālupa, n-usap mukātīs tuwi bāyu tan hana,
gagap tikā twas nira mogha ya makas, makin ta yākrak Trijaṭānaṅis mawū.

a. B nikāwak. CDE ikāwak. b. B musap. c. B nikā.

She woke her up, but her body was all flagging. She rubbed her face, but it was cold and her breath seemed also to disappear. She felt her heart [beat], it had stopped. Trijaṭā screamed and wailed.

39. Wulat pwa ta dyah ndya kitāta wèt para,
t-udhāni-dhāni pwa manahta taṅguhi,
ah-o mahīṅan ta karih tikèṅ asih,
apan hinūr taṅ pati tad wulat ryyaku.

c. BDE ahiṅan. ikèṅ.

'Wake up, my lady ! Where have you gone ? Come to your senses, do not be carried away by your feelings ! Ah ! So limited is your affection, as you prefer death rather than to see me.

40. Bhaṭāra tāsih pwa tasö tuluṅ ṅhulun, nihan sira śrī Janakātmajā t-hurip,
sira prasādaṅku ta rūg waṅun muwah, hilaṅ pukah tā wariṅinku yan taya.

d. B ta.

'O, God ! Have pity, come and help me. Return Janakātmajā to life. She is my temple which collapsed, built it up again. If she dies, my wishing-tree is smashed and broken.'

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41. Nahan ta liṅ ni Trijaṭā ya kāsyasih,
samantarodhāni sirāṅrĕṅö taṅis,
tĕbĕṅ ta molah maiṅĕlih taṅan nira,
ta molah umrĕm mawuwus tĕbĕṅ mugĕm.
a. BDE ta ya liṅ Trijaṭā.

Thus were the pitiful words of Trijaṭā. Meanwhile the princess came to and heard her weeping. She was still stiff and her arms weak, she kept her eyes closed, but stiffly she spoke with conviction :

42. Taṅèha duhkhanta ya dèṅku yak hana,
mataṅ nya mātyāku huwus misan-misan,
ndya dona ni ṅwaṅ mahurip nirāśraya,
ariṅku maṅlampwapawās ṅhulun pĕjah.
a. BCDE yat.

'You will have more trouble because of me, if I stay alive. Therefore it is best that I die at once. What is the purpose of my life, now that my husband has died. My younger sister, I really prefer to die.

43. Lawan ndya déyaṅku kariḥ rikèṅ hurip, apan pĕjah śrī naranātha Rāghawa,
alib tĕka hyunkwapi mātya ṅūnikā, hurip nirātah ya hinèrku tan pĕjah.
c. BDE hyunku pi. B. ṅūnikā d. B nirā yatah.

'Besides, why should I stay alive, now that king Rāghawa has died. I have earlier expressed the wish to die, [only because] he was alive that I have waited to die.

44. Pĕgat pwa tuntun ni huripku tan hana,
mawās ta yan sāka huwus mĕnèṅ gĕlĕk,
apan sirékā tali tulya bandhana,
panū ri jīwaṅku mataṅ nya tan hilaṅ.
c. BCDE wandhana. d. BE tar.

'But the one guiding my life has been broken and is no more. Clearly [my life] should break up in a very short time, because he was like a rope that was connected tightly to my soul, so that it could not get lost.

45. Iké pwa yan sthitya ikā huripkwari, huwus pĕgat tū nya tatan* masāka ya,
tathāpi sākĕnkwa ya téka sāhasan, kaṭuṅka duṣṭākwari yak hanā tatah.
b. BCDE tūr. CK tatas. c. BCDE sākenku. d. BDE yan.

'That was why my life was sustained, my little sister. Its connection was broken and yet my life has not ended. Therefore I will make an end to it by force, because I will be wicked and untruthful if I stay alive, my little sister.

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46. Piréka treṣṇaṅkwa* kunaṅ rikèṅ hurip,
lawan siréka ta sukākwa yak hanā,
tĕmuṅkwa yāṅhiṅ lara pāpa kéwala,
mataṅ nya dhik jīwita mātya ménaka.
* BCDE. a. AK tresnakwa. BCDE piréki. kuneṅ. b. BDE sukaṅkwa. BCDE yan.

'Why should I be so attached to life, while he too does not wish that I remain alive ? I will only find distress and sin. Therefore, let life go. It is better to die.

47. Kunaṅ yathā nyan saphalān patiṅkwari,
taman samaṅké ya delāha riṅ jemah,
bhaṭāra Waiśwānara yéka oṣadhā,
mataṅ nya tāsih Trijaṭā pamoṅyapuy.
a. BE kuneṅ. CD kanaṅ. c. BCDE Waiśwānala. d. BCDE tasö. mamoṅ yapuy.

But to make my death a success, not at present but in the distant future, let god Waiśwānara be the cure. Therefore, have pity Trijaṭā, make fire !'

48. Nahan [n] ujar śrī Janakātmajāpageh, saniścayékaṅ hati mātya tan kalèn,
makin gelāna ṅ Trijaṭātiduhkita, wawaṅ ya mojar manaṅis samantara.
Thus were the words of princess Janakātmajā firmly. Her heart was determined to die, nothing else. Trijaṭā became more distressed. Quickly she spoke while weeping :

49. Alib kita dyah tan asihta ri ṅhulun,
mapanta yat sahasa mātyanàṅ awak,
tamat [t] anolih tat aṅĕn-[n] aṅĕn ṅhulun,
atīta kaṣṭān kawekas nirāśraya.
a. BCDE tata. b. BCDE māpinta mātya ta umatyanaṅ.

'My lady, you do dislike me very much. Why should you be so keen to kill yourself ? Without regard to me and without any thought of me, who will be left behind helpless in an extremely miserable state ?

50. Lawan tatan byakta naréndra yar pĕjah,
asambhawān mātya binandha riṅ [ṅ] ulā,
siraṅ Hanūmān tuwi ṅūni kāpusan,
tathāpi tar māti luput sirāhurip.
'Besides it is not certain that the king is dead. It is impossible that he should have been killed by the snake-arrow. Hanūmān too was tied up [like that] in the past, but he escaped alive and well.

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51. Samaṅkanātah naranātha Rāghawa,
kenèṅ mahāpāśa mahān sirān hiḍep,
harep nirān wrĕddhya ta harṣa niṅ musuh,
agöṅ pwa harṣa nya mawās ta yan [n] alah.
d. B niṅ.
'I think king Rāghawa's situation is thus. He was struck by the snake-arrow, and hoped that the enemy would be extraordinarily joyful. If they are too happy, clearly they are near their downfall.

52. Mataṅ nya tāṅhèra tamat harohara,
pahénak tāmbekta tamat makiṅkiṅa,
iké hurip durllabha tan pasambutan,
seḍeṅ ta yat mātya sira pwa tan pĕjah.
a. BCDE tamāt. b. BCDE pahénak āmbekta tamāt. c. BCD durbbala. d. B yāt.
'Therefore please wait and do not panic ! Keep your mind calm, and do not worry. Life is very difficult to retain. [What should it be like] if you are dead and he is not.

53. Kunaṅ ya tat niścaya yar hanāhurip,
ṅhulun marā riṅ raṇabhūmi méṅgala,
huwus nirān byakta pejah saliṅta tah,
nihan ṅhulun dyah tamāk [k] antuné kita.
a. BCDE kuneṅ.
'In order that you be certain about him, whether alive [or dead], I will quickly go to the battle-field. After it is clear that he is dead, as you say my lady, I too will not stay behind.

54. Lawan sĕḍĕṅ nyān niyatan sirār pejah,
ṅhulun marāmwita ri saṅ Wibhīṣaṇa,
nyapan tahan tan wruha wèn pejah ṅhulun,
tumūtaken höb ni sukunta tan kalèn.
a. BCE niyatar sirān. D niyataṅ.
'Besides ascertaining his death, I will go to take leave of [my father] Wibhīṣaṇa, so that he will not be ignorant about my death, following the trace of your steps, nothing else.'

55. Nahan [n] ujar niṅ Trijaṭā mesat ta ya, miber ya luṅhā mara riṅ raṇāṅgaṇa,
ḍateṅ manembah ri siraṅ Wibhīṣaṇa, ulah nya waṅśa sthiti bhakti riṅ bapa.
d. B sthīti. C sthita.
Thus spoke Trijaṭā and rushed away by air to the battle-field. On arrival

she paid homage to Wibhīṣaṇa. It was common rule that a child should always respect the father.

56. Atha teka ya ri saṅ Wibhīṣaṇāsih,
umawa taṅis nya humīs ta luh nya mādres,
kadi ikana hati nya śuddha ya syūh,
ya matermahan [n] amrĕté mata nya maheniṅ.
c. B huti. d. BDE hatī nya.

Thus she came to her beloved [father] Wibhīṣaṇa, weeping with tears freely running down [her cheeks]. It was as if her pure heart was broken and turned into nectar (*amrĕta*) which poured from her clear eyes.

57. Ṅhulun ikana anakta mandabhāgya,
taya ta wanèh Trijaṭā ṅaranku riṅ rāt,
maraha kita ya donku haywa tāśā,
pejaha anakta nihan ṅ hulunta mamwīt.

'I am your unfortunate daughter Trijaṭā (known in the world, nobody else). I will tell you about my purpose, namely, that you must not grieve because of me, as I want to take your leave to die.

58. Ṅhulun alara tumon naréndraputrī,
Janakasutār winawèṅ raṇaṅga ṅūni,
inusuṅ-usuṅ awū* sirākuṣāsū,
wulat i siraṅ Raghuputra wèn kapāśa.
* C. c. DEK awu.

'I am distressed to see the princess. Janakasutā was [formerly] brought to the battle-field in the aerial chariot, and she became very sorrowful and wept when she saw the snake coiled around Raghuputra.

59. Dadi ta sira tibā rikaṅ wimāna,
kapati patibrata satya sādhu māsih,
i lara nira tumon bhaṭāra Rāma,
kena rikanaṅ bhujagāstra nāgapāśa.

'So she fell [on the floor] of the aerial chariot [unconscious]. She was loving and good and loyal to her husband. Therefore she was distressed when she saw lord Rāma, coiled around by the snake-arrow.

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60. Tar udhani masuwé sirān wimūrccā,
inulihakenku sirèṅ taman taman wruh,
samana nirar udhāni mamrih amwīt,
pejaha sawèt nyasih niré naréndra.
c. BCDE samena.

She swooned away for a long while. I brought her back to the garden, without her knowledge. When she came to, she asked leave to die, because she loves the king so much.

61. Nahan ikana ta doṅku wèk para ṅké,
kita tat akiṅkiṅa yan pejah anakta,
maturun apuy umilwa mātya tāku,
Janakasutā duluraṅkwa tan kasāha.
a. BCDE wèn. b. BCDE tak. d. BCDE tat.

'This is my purpose in coming here. Do not grieve if I die on the pyre to follow Janakasutā, as I do not wish to be separated from her.

62. Nahan ikana wuwus nya wèn panembah,
dadi sumahur ta siraṅ Wibhīṣaṇāsih,
lalu kita hara putri niṣṭuranta,
pejaha ta liṅta amogha tan satrēṣṇa.
c. B putrī.

Thus she said while she made her obeisance with folded hands. Affectionately Wibhīṣaṇa answered : 'How cruel are you, my daughter, to say that you want to die. How heartless !

63. Apa kita wiparīta matta médan,
apa sumaput kita yan piśāca yakṣa,
grahagaṇa gaṇa bhūta yāṅawéśa,
rikana hatinta mataṅ ni kon wimoha.
c. B bhutā yaṅawéśā.

'Are you out of your mind, are you drunk or crazy ? Is an imp or spirit covering you up ? Or are you possessed by [inauspicious] group of planets or goblin that you become so confused ?

64. Hana kari gamaṇā bhaṭāra Rāma,
pejaha rikèṅ raṇabhūmi liṅta putrī,
tribhuwana leburékaṅ aṇḍa rūga,
yar alaha saṅ Raghuputra riṅ raṇāṅga.

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'Is there any sign that lord Rāma would be killed in the battlefield, as you say, my daughter ? The threefold world and the world globe will be smashed and shattered, if Raghuputra is slain in the battlefield.

65. Atiśaya riṅ abhāgya tékanaṅ rāt,
yar upahatā naranātha Rāmabhadra,
sira mara puruṣottamāṅśa māwān,
nipuṇa pinaṇḍita riṅ sarāt riṅ astra.

'The world will be so unfortunate, if king Rāmabhadra be hurt. He is the incarnation of the exalted Puruṣottama, skilled in weapons and a wise man on earth.

66. Nahan ikana kaniścayaṅku putrī,
niyata sukānta mataṅ nya haywa śoka,
laku tat ulih harébu santwa dèwī,
sahana niké sawuwusku nojarĕnta.

'This is my conviction, my daughter. You will certainly find happiness and do not worry. Return to your aunt the princess and comfort her. Tell her what I have said to you.

67. Uhuti ta sira sāhasèṅ śarīra,
biṣama naréndra yadin pĕjah sudéwī,
i pati nrĕpati tan hanā lkéṅ rāt,
aku tuwi mātya yadin tayā naréndra.

c. BE kuneṅ.

'Restrain her from hurting herself. The klng will be very distressed lf the princess dies. If the king dies, this world will disappear. I too will die if the king is here no more.

68. Guṇa nira ikanaṅ guṇajña tātah,
ya ta kalulutku mataṅ nikān hana ṅkè,
tamak anĕmu paḍa bhaṭāra Rāma,
ikanaṅ ahāta manon guṇālpa towi.

'His virtue, to be able to acknowledge the virtue of others, makes me so keen to be here [with him]. I cannot find the equal of lord Rāma, who will care [for me] even if he finds that I am virtueless.

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69. Ri pějaha nira tar waněh mahātah*,
syapa ta tumona guṇaṅku dibya héman,
kadi kayu ri těṅah nikāṅ alas göṅ,
kamaga těwas manědědeṅ ya puṣpatāgra.
* C. a BDEK mahāta. c. D nikèṅ.

'At his death there will be no one who cares for me. Who will see in me my excellent virtues and care about them? [I will] be like a tree in the midst of the wilderness accidently in full bloom without any purpose.

70. Nā dumèh aku tamak [k] anona lèn,
yar tayā nrěpatiputra Rāghawa,
ndah wěkaṅku ya mataṅ nya wèh* tulih,
Jānakī sira ta-rākṣa taṅguhi.
*S. b. BCDE yar ttayā. c. B putraṅku. BD ndā. BCDEK wé.

'That is why I could not accept anyone else, if prince Rāghawa is no more. Well, my child, therefore go home, look after Jānakī and comfort her.'

71. Saṅ Wibhīṣaṇa nahan ujar nira, riṅ [ṅ] anak mari ya śokamānasa,
sādara praṇata yan paṅañjali, śīghra yar laku mulih těkèṅ taman.
Thus were the words of Wibhiṣaṇa to his daughter who ceased to be distressed. Respectfully she paid homage and returned quickly to the pleasure-garden.

72. Saṅ Raghūttama sirojarěn muwah,
tar wěnaṅ mawuṅu tībra mohita,
grah rěměk [k] ikana sandhi niṅ [ṅ] awak,
dé nikaṅ bhujagapāśa durjjaya.
Let us relate again about Raghūttama. He could not rise and was very confused. All the joints of his body were sore and painful by the invincible snake-arrow.

73. Maṅkana nya dadi maṅlilir sira, maṅhiḍěp lara měkěh* siroměhāh,
mār umaṅkěp ikanāṅ awak kabèh, rāh sumār i mukha yāpanas sumöṅ.
*BDE. b. CK makěh. d. D yār.

So he woke up in pain, moaning and mourning. His body was bruised and swollen all over,h is face was red and burning.

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74. Durbbala ṅ mata pĕtĕṅ panon ira, citta kéwala udhāni yātutur,
tulya muṅgu ri dalĕm wĕtĕṅ sira, jīwamātra juga śākti tan hana.
His eyes ached and his sight was blurred, only his mind was clear. He felt as if he were in the stomach [of the snake], alive but without strength.

75. Maṅlilir pwa siraṅ āryya Rāghawa,
saṅ Wibhīṣaṇa masö sirāwarah,
wrĕtta saṅ Janakarājaputrikā,
yékanénajarakĕn nirān asö.
The noble Rāghawa opened his eyes and Wibhīṣaṇa came forward and told him the news about princess Janakarājaputrikā. He told everything when he was near [Rāma].

76. Glāna saṅ Raghusutāṅrĕṅö sira, Maithilī winawa riṅ raṇāṅgaṇa,
byakta mātya rasikā si kāsyasih, n-ton akuk kapati ṅūni mūrcchita.
Raghusuta was sad when he heard that princess Maithilī had been brought to the battlefield. Certainly she will die, the unfortunate one, after seeing me in deep swoon [formerly].

77. Hāh priyé Janakarājaputrikā,
tan salah haṅĕn-aṅĕnta yogya ya,
mātya wèt nikana hīna ni ṅhulun,
tan wĕnaṅ mĕjaha ṅ śatru niṅ sarāt.
d. BE mjĕahi.

'O, my beloved Janakarājaputrikā. Your intention to die is not wrong, it is proper, because I am [indeed] powerless, not capable of killing the enemy of the world.

78. Rāt kabèh kita hiḍĕpku yat hana, wèt ni göṅ nikana taṅ guṇé kita,
yadyapin sari nikaṅ jagat kabèh, tar paḍā ya kalawan kita priyā.
a. D yan.

'To me your life is the whole world, because of the greatness of your virtues. Not even the essence of the world can be compared with you, my love.

79. Śrī Ratih Girisutā Saraswatī, nā sirānuṅ atidibya déwatī,
yan tarajwana lawan kita priyā, sora bhāra nira dènta yak hiḍĕp.
'Śrī, Ratih, Girisutā, Saraswatī are all very exalted goddesses. If they are weighed against you, my dear, I think they are less in weight [than you].

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80. Tan kahĕntya saguṇanta warṇṇitan,
apraméya kadi ratna riṅ* tasik,
nā mataṅ nya tamatak [k] alaṅ-[ṅ]alaṅ,
mèt kita priya makabyaya ṅ hurip.
*BCDE. a. B saguṇāntā. b. K niṅ. c. BE tamatar [k] kalaṅ-alaṅ. D tamatar kalāṅ-alaṅ.

'There is no end enumerating your virtues. They are as countless as the jewels in the depths of the sea. That is why I searched for you without regard to my own life.

81. Ndān abhāgya ta kunaṅ ṅhulun [n] ari,
déwa mèdi malalis tamar wulat,
mèh mapaṅguha atah kitomuwah,
mogha wighna tĕka tan pawèh jaya.
c. B maṅguha.

'But I am unfortunate, my little sister, the gods are teasing me heartlessly and have no mercy at all. I was on the verge of meeting you again, then an enormous obstacle came which snatched away my success.

82. Kaṣṭa dhik Widhi ya duṣṭa nirghrĕṇa,
yéki māra sumarik kita priyā,
tan saniṣṭura* ta yar pawèh lara,
duṣṭa tuṣṭa ya manon larāpasah.
*BCDE. c. K saniṣṭara. D yaṅ. d. B lara pasah.

'Alas! Fate is bad, deceitful and merciless. Now it comes to take revenge on you, my love. It gives you woes incessantly. It is mean and enjoys to see one suffering being separated from his beloved.

83. Mwaṅ [ṅ] ikaṅ Widhi yathéṣṭa yāmidi,
nirguṇa ṅ guṇa patibratériya,
wwaṅ sulakṣaṇa suśīla tan salah,
lèn ikaṅ Widhi biṣāma sāhakĕn.
a. BCDE yāmidan.

'And Fate has been harassing us at will. In this case it is useless to hold on to the vow of a virtuous wife, because merciless Fate has separated those of good conduct and morality who have done no wrong.

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84. Tā paḍanta rikanaṅ sulakṣaṇa,
riṅ [ṅ] ulah lima taman kuraṅ kita,
tar sayogya wirahāpasāha tah,
wālakāra kari dé nikiṅ Widhi.

'You are unequalled in good conduct, in the performance of the five main rules of conduct. You were not meant to be separated [from me], nevertheless Fate has done it by force.

85. Lèn manahta maṇi tulya śuddha ya,
bhakti tar paṅawanèh kitèṅ priya,
satya nitya ri hatinta yātĕguh,
yadyapin wahu sĕḍĕṅ ratoddhata.

b. D kité. d. B wawu.

'Besides your mind is as clear as jewels, devoted and loyal to your husband. Loyalty stays firmly in your heart all the time, in times of both joy and sorrow.

86. Ndah priyé asiha niṅ Widhi taṅdé, riṅ paratra ta kunaṅ palarĕnta,
ṅkā ta paṅguha dĕlāha ta rāri, wèt nikaṅ guṇa patibrata hétu.

c. B ra hāri. C dĕlāha rāri. DE ra rāri.

'Nevertheless, my love, let us do what God has decreed. Let us put our hopes in the hereafter. There we will be united, as the result of the vow of faithfulness to your husband.

87. Nya ṅhulun pĕjaha lāwan* arinta, tar wanèh pratīta Lakṣmaṇa ātah,
satya sādhu satirun drĕḍhabhakti, dhīra riṅ lara tumūt saparanku.

*BCD. a EK lawan.

'Thus I shall die together with your younger brother, the well known Lakṣmaṇa, none other, the loyal, devoted and good brother, a good example for others, who has shared my sorrows everywhere.

88. Lakṣmaṇāri karĕṇan [n] aku dènta, dé ni tūt-ta saparanku tat aṅluh,
tīs panas lara lapā wĕlĕka ṅ ṅèl, nā lanā katĕmu dènta ya dèṅku.

b. B tūta. BCDE tak. c. BCDE wĕlĕk aṅhĕl.

'My younger brother Lakṣmaṇa, I am very grateful to you, because you have gone along with me everywhere without complaining. You have experienced cold, heat, sickness, hunger and much weariness, because of me.

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89. Hāh ariṅku saphalān pinakāntĕn, sāntĕn iṅ [ṅ] asih-asih taya bhāra,
jīwitanta pinakabyaya dènta, donta tan hana pi kéwala satya.

'O, my younger brother, you are really a good brother, who has cherished the ultimate essence of brotherhood. You have sacrificed your life in the pursuit of complete loyalty.

90. Tan hanéki pamalĕskwi kitāntĕn, kléśa duhka juga nitya pawèhku,
hāh kakanta ya tuhun matuhātah, tan wĕnaṅ [ṅ] umupakāra ari nya.

'I have nothing to reward you with, my dear brother. I have given you only anguish and pain all the time. Ah! Though your brother is older, he cannot take care of his younger brother.

91. Haywa tākwari umèh kita bhoga,
ya matan [n] aku dumèh kita mātya,
dhik huripkwari krĕtaghna ya pāpa,
wwaṅ* mahārddhika tumūt mati dé nya.

*BCDE. a. BCDE tākari. b. BCE mataṅ. d. K wĕnaṅ.

'Let alone that I give you a good life. I am the cause of your death. Ah, my younger brother! My life is full of ungratefulness and sin, as noble people find death because of me.

92. Riṅ trilokya tak anona paḍanta, dhīra wīra wirati ṅ hati śānta,
prajña satwika guṇajña suśīla, dakṣa dānta mrĕdu sārjjawa satya.

'I have not seen your equal in the threefold world, in steadfastness, braveness, religious conduct, patience, intelligence, truthfulness, faculty of seeing qualities in others, good conduct, industry, self-restraint, friendliness, honesty and loyalty.

93. Nītimānta matakut riṅ ayogya, yogya yéka larapan ni [y] ulahta,
pojaranta ya hitapriya satya, swāgatèṅ atithi mitra sagotra.

b. BC larapān i.

'You are discreet and law-abiding, propriety is the basis of all your deeds, all that you say is attractive and devout, generous to guests, friends and relatives.

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94. Nā guṇanta ya ananta hana ta lèn,
kwèh nya tar sawinilaṅ salah inujar,
parwwatopama kitékana Malaya,
tulya candana guṇanta śuci marūm.
b. BD sala. c. BE parbwatopama.

'Well, your virtues are endless. There are still more, they are countless and cannot be mentioned [one by one]. Amongst the mountains you can be compared with the Malaya, your virtues with the sandalwood, pure and fragrant.

95. Yadyapin hana guṇanta tuwi magöṅ.
tan ya paṅhaḍa-haḍanta tat awĕrö,
bhakti ta pwa kita riṅ kaka kawaśa,
tan pahī lawan ikaṅ pinakahulun.
c. B kakā.

'Though you have such great virtues, you are not intoxicated [by them] and do not become haughty. You are devoted and obedient to your brother, not differing from an attendant.

96. Nā dumèh aku makin kapihutaṅan, n-ton kita praṇata séwaka satata,
Mèru tulya ta rĕṇaṅkwi rari* kita, tan kahĕntya sahurĕn sa-iwu tāhun.
*BCDE. a. BDE dumé. b. BCDE ton. c. K rĕṇaṅkwiri ri.

'That is why I feel more indebted, to see your ever submissiveness and respectfulness. My gratitude to you is as big as the Méru, and cannot be repaid in a thousand years.

97. Prārthanākwari yat aṅdadi ya muwah,
sānakāta kita haywa ta mapasah,
ndan kitāta matuhā aku raraya,
bhaktya tāku ri kitāmalĕsa guṇa.

'It is my wish, my dear brother, that when we are born again in the future, we will again be brothers, not to be separated. Then you will be the elder brother, and I will be the younger one. I will devote myself to you to repay your kindness.

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98. Saṅ Wibhīṣaṇa samaṅkana ta kita, tasyasih ta śaraṇāgata agati,
yogya kāsihana sajjana guṇawan, wāni riṅ sukrĕta duskrĕta katakut.
'Wibhīṣaṇa, you are likewise. You were pitiful and seeking refuge as you could not go anywhere else. You are worthy to be given shelter, as you are a virtuous man, industrious in good works and fearful of conducting evil.

99. Lobha riṅ guṇa lawan [n] ulah ahayu,
hīna śakti rikanaṅ gawayahala,
mūḍa tan wruh agawé dwa duga-duga,
bwat pramāda riṅ ulah kuṭila kabèh.
d. B pramadā.

'You are eager to do virtuous and good deeds, and have no [wish and] power to do evil works, very incapable of telling lies and very indifferent to crooked actions.

100. Yékanādi ni guṇanta sapinuji,
yéka momah i hatinta ya sumusuk,
tapwa yan wĕnaṅ umèhi kita suka,
tan patī mala nikaṅ bhuwana kābèh.
b. BCD moma. c. BDE umé.

'These are your main praiseworthy virtues. These have penetrated deep down into your heart. But I cannot give you happiness, as I cannot wipe out the impurities of the world.

101. Saṅ Daśānana kakanta tuwi sira, tan satrĕṣṇa hrĕdayanta i rasikā,
wèt ni gön ni hrĕdayanta parahita, rāt kabèh ya kaharĕpta juga sukā.
'Even though Daśānana is your elder brother, you have no love for him, because your heart strives for the weal of others, you want the whole world to enjoy happiness.

102. Tat anolih apasāha lawan anak,
wwaṅta sānak athawānakĕbi kadaṅ,
kapwa tan hana katrĕṣṇan ika kabèh,
ṅhiṅ jagaddhita atah hinaṅĕn-aṅĕn.
a. CE anoli mapasaha. c. BCDE rika.

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'You did not mind to be separated from your children, brothers and sisters, relatives and wives. You do not care about them, as you only think of the welfare of the world.

103. Wruh kitāñcala ikaṅ matĕmu-tĕmu,
nyāṅ hurip tuwi lawan suka sakarĕṅ,
ryyak kilat ya upamā nikanaṅ inak,
riṅ hiṅā paḍa lawan turagagati.
b. C nyā. c. C yār.

'You know that union is not eternal, likewise are life and happiness, they last only for a while. Fortune is just like the froth [of water] or a thunder-flash, at the longest it is like the flight of a horse.

104. Nā hétu nyād laku umĕgil aku, saṅké hyuntèṅ parahita karuṇa,
ndā tan siddhékanaṅ inaṅĕn-aṅĕn, tādhé tā déwata aṅanumata.
d. B ta. aṅanumata.

'That was why you went away to take refuge with me, out of compassion for the world and your eagerness to help. But all your plans have come to nothing. Never mind, God is not on our side.

105. Don-doniṅ waṅ mamĕgil aśaraṇa,
śatru nyātah ya ta* hilaṅakĕna,
lāwan** wèhĕn wibhawa suka magöṅ,
yan tan maṅkā lĕhĕṅ umari maṅöb.
*BCDE. **E. b. K ya hilaṅakĕna. c. BCDE lawan.

'The intention of one who is looking for protection is that his enemies be banished, and that he be given power and great happiness. If that is not the case, it is preferable not to take shelter any longer.

106. Tapwan paṅguh phala niṅ aśaraṇa,
saṅké pāpaṅku ya asama-sama,
hāh dhik Rāmādhama manalahasa,
āmbĕk māsih bali kari wĕnaṅa.

'[You] cannot find the fruit of taking refuge with me, because my sins are beyond compare. Ah! Rāma is bad and disappointing, though he has good intentions, he has no power to fulfil them.

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107. Gön niṅ kléśéryyaku giri sadrĕśa, tuṅtuṅ niṅ duryyaśa ka-iraṅ-iraṅ,
āpan saṅ sajjana umĕgil aku, tapwan sapwīkana salara nira.

'My sins are as big as a mountain, and the ultimate of bad conduct is disgrace, because I cannot eradicate the sorrow that overwhelms a good man who seeks refuge with me.

108. Saṅ Sugrīwāṅgada Pawanasuta, ndah mamwīta ṅhulun i kita harah,
haywakiṅkiṅ kita laku tat ulih, āpan sāmpun-ta mamalĕsi guṇa.

'Sugrīwa, Aṅgada, Pawanasuta. I want to take leave of you. Do not be sad and go home, because you have repaid my kindness [to you].

109. Ṅèl tan mamrih lumaku masusupan,
mèt saṅ Sītā tatan alita tasik,
tā lwah tātas taya gunuṅ aruhur,
tā digdéśāntara gahan asukĕt.
b. BE tata malita tasik. C tata malit. D tamata malitasik. c. C halwah.

'Without regard to trouble, you have penetrated [the forests] to look for Sītā. The ocean is narrow, the rivers are overcome. There is no mountain too high, no region in the ten directions too dense or impassable [for you].

110. Lyab-lyab lwaṅ nyāṅ bhuwanatala pĕnuh,
dé niṅ wadwā plawagabala sumār*,
sāmpun dèwī katĕmu sira pinèt,
tambak tambĕh niṅ atiśaya yaśa.
*D. b. BCEK sumar.

'The valleys were overflowing [with monkeys], the surface of the world was covered with the monkey-host spreading everywhere. After that the princess was found due to your search, in addition you have built the amazing causeway.

111. Saṅsiptan sāgara hinaliwatan, maṅkin darppĕṅ raṇa kita umahöm,
sakwèhtāmrih malaga taya surud, tātan lèn don rĕṇa ta ya panahur.

'In brief we have crossed the ocean, and you are more eager to fight in the battlefield, with the single intention to repay kindness.

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112. Sāmpun tékāṅ inabhimata dadi, tan sandéhan huwus amalĕs asih,
sakwānantāku taman atĕṅĕta, sojartātah yat uliha laku ta.

'All that I wished, has been carried out. Undoubtedly you have repaid kindness [rendered to you]. All that I ordered you to do, you [have done it] without complaints. Do what you wish! If you want to return, you may go'.

113. Nā liṅ saṅ Rāmawijaya mawĕkas, tan lèn āmbĕk nira pĕjaha atah,
saṅ Sugrīwa drawa ta hati nira, luh nityomīs tĕka ri ḍaḍa nira.

Thus said Rāmawijaya, expressing his last message. He had no other thought than that he would be killed. Sugrīwa's heart was broken, his tears flowed down to his chest.

114. Hāh nātha t-hèr kami pinakahulun,
tonĕntātah praṇata mami kabèh,
lāwan pamrih mami ya wulatana,
paṅliṅganté hati mami malilaṅ.

a. B ak hèr. CDE nātha k hèr.

'O, my lord, wait for us, your attendants. Observe our homage to you, and behold our endeavours, as a token of our sincerity [to you].

115. Nyānuṅ hèrĕn narapati sakarĕṅ, śatruntātah ya pĕjahana mami,
yapwan śakti ṅ musuh atirabhasa, tādé mātya ṅ pinakahulun usŏn.

c. BCDE atirabhasan.

'Therefore please wait for a while, my lord, I will kill your enemy. If the enemy is mightier and very savage, let us be slain in a moment.

116. Sāmpun śīrṇnā sahana-hana mami,
ṅkā tat yogyāṅaṅĕn-aṅĕna* pati,
mwaṅ lwir tan ton waluya mami mulih,
tātan yogyékana apa tan asih.

*CDE. b. BK yogyāṅaṅĕn-aṅĕn.

'After all of us have been killed, then it is proper to think about death. Besides it is not proper for us to go home, because the act can be regarded as heartless.

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117. Āpan yan kāntuna kami ri kita,
byaktān nindā sahana niṅ umulat,
dhik wré tiryyak tuhu-tuhu adhama,
tan wruh riṅ rāt nahan ujara nikā.

b. B byaktā ninda. c. C dhak.

'Because if we stay behind [and do not join] you [in death], all people observing us will humiliate us.' 'Ah! Monkeys! They are really debased animals, who have no regard for the world.' 'So they would say.

118. Nā prastawa nyan ujarĕn ahurip,
yan tuhwékiṅ pati ri kita tĕkā,
ndan siddhā don mami puwi rumuhun,
dhwastā niṅ śatru ya punagi mami.

c. CDE siddhé.

'Thus would be the case, if we stay alive. If death is really to come to you, then let us finish our undertaking first, that is the vow to annihilate the enemy.

119. Yan niśśéṣa pwa ya huwus alilaṅ,
riṅ swarggantānuturakĕna kami,
lwir nyan sāmpun mati si Daśamuka,
yékā pawwat-wwata mami ri kita.

b. B ri.

'When they are eradicated completely, we will follow you to [your] heaven. The fact that Daśamuka is killed, will be our tribute to you.

120. Tātan saṅkèṅ guragaḍa mawuwus,
cihnān nyāmbĕk mami juga mapagĕh,
tān imbātah ri suku narapati,
ṅkāné janmāntara huluna atah.

d. B janmāntarāhuluna.

'These are no words of magniloquence, but the expression of our firm decision. We do not want to move from your feet, my lord, even at future incarnations let us be your attendants.'

121. Nā liṅ saṅ wānarapati sumahur, wèt ni satyé hati nira malilaṅ,
tātan liṅgār ikanaṅ aṅĕn-aṅĕn, tan trĕṣṇèṅ jīwita satiru-tirun.

c. E liṅga.

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Thus was the reply of the king of the apes, as his heart was true and sincere. His mind did not waver, and he had no regard for his own life, which was a good example to be followed.

122. Sāmpun mojar sira dadi humĕnĕṅ, pèrīkaṅ luh drawa makabarabas,
niśśabda ṅ wré taya wĕnaṅ anaṅis, saṅké gön niṅ lara kadi ta surat.

After he spoke thus, he remained silent, wiping his faststreaming tears. The monkeys were also silent, not even able to weep. Due to their great sorrow, they were [silent] like images.

123. Tat kāla nyānta paḍa kahĕnĕṅan, maṅkin luṅhā ṅ wĕṅi haṅin umirir,
nityān tĕmpuh ṅ ĕbun anarawata, yāṅkĕn luh niṅ wĕṅi milu kalaran.

c. BCD tampuh.

When they were [all] silent, the night passed further, the breeze was blowing. Dew came down intermittently, and endlessly. They were like the tears of the night sharing their sorrow.

124. Mèh-mèh māwā ṅ wĕṅi rahina masö,
kapwātaṅhi ṅ manuk umuni humuṅ,
sambégānon malara ya manaṅis,
tulyāsāmbat bhramarawilasita.

c. B sāmbégānon lara ya ta manaṅis.

The night was nearing dawn. Day was approaching, the birds woke up and became noisy. They were moved to see the sorrowful ones and started to cry, resembling lamenting restless bees.

125. Kāla bhaṭāra Rāma humĕnĕṅ humuṅ rĕṣigaṇa,
riṅ gaganān paṅañjali maṅunyakĕn stutī sira,
śakti bhaṭāra Wiṣṇu winuwus nikaṅ stuti kabèh,
dadya nikā udhānya nira saṅ Raghūttama ya don.

When lord Rāma was silent, the groups of sages in the sky paid homage and pronounced their praise joyfully. They were praising the power of god Wisnu with the purpose of reminding Raghūttama about his origin.

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126. Hé Madhusūdanāmriha bhaṭāra haywa malupa,
Wiṣṇu awakta jāti Puruṣottamottama kita,
satwa ya satya nitya ri [y] awakta tan dadi hilaṅ,
moha karih hanā tuwi rajah tamah pwa kawaśa.

'He Madusūdhana! Do som(thing! Do not be so forgetful! You are Wiṣṇu, you are Puruṣottama. *Satwa* (purity) is always and eternally in you, it cannot disappear. Bewilderment, *rajah* (passion) and *tamah* (ignorance) are also [in you], but they are controlled.

127. Kwèh i dadinta tan dadi yatah wimohita daṅū,
ṅūni riṅ ādisrēṣṭi kita rakwa maṅdadi iwak,
kūrmma warāharūpa narasiṅha Wiṣṇu ta kita,
bāmana Jāmadagni dadi Rāmadéwa ta kita.
b. BCD ādiwrēṣṭi.

'You have been many times incarnated on earth, and in the past you were never in bewilderment. Formerly, in the first creation you incarnated as a fish, then a turtle, a boar, a man-lion, [yet] you are Wiṣṇu. Further [you incarnated as] a dwarf, Jāmadagni and [now] you are Rāmadéwa.

128. Nā ta dadinta donta puwi dadya niṅ parahita,
janma anuṅ [ṅ] anāgata tēmun bhaṭāra taya* lèn,
kabwatakēn nikaṅ dadi anéka tātan alupa,
nitya tuturku tan katutupan [n] apan prabhu kita.
*BCDE. b. K tan lèn.

'Thus were your incarnations. Your purpose had been to strive for the weal of others. Even in existences to come, there will be no other purpose. In spite of those various existences do not forget, we always say, do not be overcome [by ignorance], that you are the Lord.

129. Wyāpaka riṅ jagat kita ta jīwa niṅ dadi kabèh,
ādi kitāta madhya pinakānta antaka kita,
kāraṇa niṅ sthiti pralaya sambhawèṅ tribhuwana,
mwaṅ maṅanugrahé kita Mahéśwarèṅ surawara.

'Though born in the world, you are [in fact] the soul of creation. You are the beginning, the middle and the end. You are the cause of birth (*sambhawa*), maintenance of life (*sthiti*) and dissolution (*pralaya*) of the threefold world, and Mahéśwara, the most exalted amongst the deities, was merciful to you.

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130. Riṅ sumĕnö kabèh kita ta sūryya nitya dumilah,
riṅ [ṅ] aji sāma wéda kita riṅ hyaṅ Indra ta kita,
riṅ watĕk indriya pwa ya manah awakta ya lĕwih,
rudra kabèh kitékana ta Śaṅkarāgaway inak.
b. E sāmadéwa.

'Amongst luminaries you are the ever luminous sun, amongst scriptures you are the *Sāma-wéda* (Book of Chants), amongst the deities you are Indra, amongst the sense-organs you are the super-mind, amongst all the *rudras* you are the beneficent Śaṅkara.

131. Riṅ dadi yakṣa rākṣasa kabèh kitāta danawa*'
riṅ dadi mānuṣa prakaṭakīrtti bhūpati kita,
riṅ maruhur Suméru kita riṅ [ṅ] akampya Himawān,
riṅ madalĕm samudra kita bodhi riṅ kayu-kayu.
*BCDE. a. K danapa. b. BDE prakaṭakirṇna.

'Amongst the *yakṣas* (spirit) and *rākṣasas* (demons), you are *dānawa* (sons of Danu), amongst the human beings you are the most glorious king, amongst the high mountains you are Suméru, amongst the great mountains you are Himawān, amongst the deep seas, you are Samudra (the ocean), amongst the trees you are the Bodhi-tree (wishing-tree).

132. Riṅ paśujāti lĕmbu kita mèhakĕn sakaharĕp,
riṅ [ṅ] umibĕr kitékana ta Wainatéya taya lèn,
siṅha kitèṅ kĕnas makara riṅ [ṅ] iwak* yan aḍĕmit,
yapwan iwak magöṅ** kita anuṅ prabhu nya Baruṇa.
*BCDE. **CDE. c. K awak. d. BK agöṅ.

'Amongst the cattle you are the cow, giving all that one may wish, amongst the birds you are Wainateya, none other. Amongst the game you are the lion, amongst the small fishes you are *makara*, and amongst the big fishes you are their king, Baruṇa.

133. Nāga kabèh kitékana Anantabhoga karĕṅö,
sarppa kabèh kitékana ta Bāsuki prakaśita.
riṅ lwah agöṅ pawitra śuci Jāhnawī kita sadā,
riṅ laku śīghra lèn gati lanā kitéka Pawana.

'Amongst all the dragons you are the well-known Anantabhoga, amongst the snakes you are the renowned Bāsuki. Amongst the great, pure and holy rivers you are Jāhnawī, and amongst the speediest and ever flowing you are Pawana.

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134. Riṅ maṅadĕg kitékana ta warṣakāla sakala,
lèk rwawĕlas kitékana ta mārggaśīrṣa kalima,
riṅ rĕtu nĕm kitéka madhumāsa Manmathasakā,
riṅ magawé prajā* kita ta Dhātrĕ māṅulahakĕn.
*BCDE. b. BE lèn. c. BCDE Manmatha sadha. d. BCDE Dhātra. K prajña.

'Amongst the monsoons you are obviously the wet monsoon, amongst the twelve months you are the fifth, Mārgaśīrṣa. Amongst the six seasons you are the Spring, the friend of the god of Love, amongst the progenitors you are the active Dhātṛ.

135. Riṅ pitarah kabèh kita ta Aryyamā pitréśwara,
yajña kabèh kitāta japa yoga uttama tĕmĕn,
oṅ riṅ [ṅ] ujāriṅ akṣara akārarūpa ta kita,
riṅ caturāśrama pwa ya grĕhasthāśrama kita.
a. BCD pitarā. D. pitrawara.

'Amongst the ancestors you are Aryyamā, the king of the ancestors. Amongst all the offerings you are the most outstanding *japa yoga* (prayers for union with God). You are *Oṁ* amongst the [holy] syllables, and you are the letter *a* amongst the letters. Amongst the *āśramas* (the four phases of life) you are the *grĕhastha* (the householder).

136. Dharmma magöṅ phala nya taya duryyaśa nya ta kita,
nyāya nimitta yan katĕmu ṅ artha yékana kita,
karmma manūt i āgama lawan jagaddhita kita,
maṅkana riṅ [ṅ] ulah anuṅ anūt i yogya ta kita.
a. B dalanya. b. BDE kĕna.

'You are the Dharmma (Law) which results in great [successes] without drawbacks. You are the access to wealth, you are deeds which are in accordance with tradition and the welfare of the world, you are also deeds which are in accordance with the demands of the society.

137. Mona kitèṅ rahasya kita wāda saṅ wruh acĕṅil,
saṅ wihikan rikaṅ naya kita ta kīrtti rasikā,
téja kitèṅ sutéja jaya niṅ jayèṅ raṇa kita,
śakti nikaṅ maśakti kita buddhi saṅ winihikan.

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'You are the silent [monk] amongst all recluses and the most vocal [man] amongst the debaters. Amongst those adept in statesmanship you are the most outstanding one, amongst the glorious, you are the most glorious, amongst the victorious you are the most victorious in battle. You are the mightiest amongst the powerful ones and the brightest amongst the experts.

138. Wyāsa kitèn munīndra kita Śūkra riṅ kawiwara,
riṅ rĕṣi siddha tan hana wanèh kitāta Kapila,
déwarĕṣi praśāsta kita Nārada priyaraṇa,
brahmarĕṣi prasiddha Bhrĕgu sidhdhawāk sira kita.

a. BCDE Byāsa. b. D siddhi.

'Amongst the eminent sages you are Wyāsa, and Śukra amongst the eminent poets. Amongst the *rĕṣis* and *siddhas* you are no other than Kapila, amongst the divine sages you are the well-known Nārada, who likes fighting. Amongst the brahmin sages you are Bhrĕgu, whose words always come true.

139. Riṅ nayawit pratīta bhagawān Wrĕhaspati kita,
riṅ maṅĕnākĕn ātiśaya ḍaṇḍa saṅ Yama kita,
bajra awakta uttama riṅ āyudhāpratihata,
riṅ wihikan riṅ astra kita Rāma wīralalita.

'Amongst the adepts of statesmanship yon are the renowned Wrĕhaspati, amongst the most fiery prosecutors you are Yama. You are the *bajra* (thunderbolt), the most irresistible weapon. Amongst the most skilled in weaponry you are the favourite hero Rāma.

140. Riṅ nakṣatra kabèh kitékana wulan riṅ aśwa Uccaiśrawa,
riṅ sénāpati saṅ Kumāra rikanaṅ widyā kitādhyātmikā,
riṅ gandharwwa kitāta Citraratha lèn Prahlāda riṅ daityawān,
riṅ strī Śrī Smrĕti Kīrtti Śānti Dhrĕti Dhīh Médhā Kṣamā Wāk kita.

d. BCD Kṣamā Wān.

'Amongst the planets you are the moon, amongst the horses you are Uccaiśrawa, amongst the army-commanders you are Kumāra, amongst the sciences, you are the science of the Supreme Spirit. Amongst the demigods you are Citraratha and Prahlāda amongst the *daityas*, amongst women you are Śrī, Smrĕti, Kīrtti, Śānti, Dhrĕti, Dhīh, Médhā, Kṣamā and Wāk.

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141. Saṅ hyaṅ Pāwaka riṅ watĕk wasu waṣaṭ swāhā kitātah pawèh,
Gāyatrī kita uttamottama rikaṅ candénujar saṅ kawi,
dwandwāwakta rikaṅ samāsa kita ta dyūtèṅ calātah kita,
saṅ [ṅ] Airāwaṇa riṅ gajéndra magalak śārdūlawikrīḍita.
a. BCDE basu. BE Wrĕhātswādhā. CD Wrahātswādhā.

'Amongst the *wasus*, you are Pāwaka. You are the words *waṣaṭ* and *swāhā* amongst the exclamations of oblations to the gods. You are Gāyatrī, the most exalted Vedic metre known to the poet. You are the *dwandwa* amongst the compounds of words, and you are the *dyūta* (dice) amongst games of fortune. Amongst the great elephants you are Airāwaṇa and amongst the [wild tigers] you are the playful tiger.

142. Riṅ Wrĕṣṇiwīra kita rakwa delāha Krĕṣṇa,
Kaṅśādidaitya trĕṇatulya ya patyananta,
riṅ Pāṇḍawa pwa kita Arjjuna ujwala ṅkā,
Duryyodhāna prakrĕtiduṣṭa ya patyananta.

'Amongst the Wrĕṣṇi-heroes you are the future Krĕṣṇa, who will kill the demon Kaṅsa [so easily] as if he is grass. Amongst the sons of Pāṇḍu you are the illustrious Arjjuna, who will kill the evil-doer Duryyodhana.

143. Nā ta prakāra ni [y] awakta bhinédā-bhéda,
kintu pwa tan hana palènan ikā awakta,
tuṅgal kitékana pĕnuh rikanaṅ triloka,
ātmā nikaṅ dadi carācara ucca-nīca.
d. BCDE nīya.

'Thus are your various forms. Nevertheless there are no differences in your existences. You are one, but the three-fold world is full of you. You are the soul of high and low class flora and fauna.

144. Tātan dadi ṅ dadi kabèh yadiyat tayātah,
āpan kitékana ta jīwa kitéka saṅkan,
Brahmādi niṅ sakalabhūta trĕṇānta towi,
tuntuni jīwita nikā kita cétana nya.
a. BCDE yadiyan. c. BCDE riṅ. trĕṇāṇḍa.

'There will be no creation if you do not exist, because you are the soul of them. You are the origin of Brahmā, the highest amongst all creatures, but also that of the end of a grass leaf. You are the one on which their lives depend, you are their soul.

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145. Aṅhiṅ samaṅkana hiḍĕp mami hé mahātmā,
gambhīra-bhāra ta awakta atīta sūkṣma,
dé saṅ mahārṣi maha simpĕn ikā awakta,
saṅsipta mātra paṅujar mami mantramātra.
a. B matma.

'Our mind cannot go further than that, O, Great Soul. Your form is completely unqualified, profoundly subtle, even to the greatest seers your form is a great mysterely. Our words are so limited, they are only formulas.

146. Saṅké iwĕh nika awakta acintyagamya,
saṅkṣépa saṅ rĕṣi n-usī taṅ ujar masimpĕn,
yāwat mahārddhika mahābala maprabhāwa,
tāwat bhaṭāra Puruṣottama liṅ mahārṣi.
b. BD n-usir. c. E yāwāt. d. E tāwāt.

'Because of its subtlety your form is unattainable by the mind. In short the great seers, seekers after the great mystery said: 'As long as it is of great wisdom, great might and great vigour, then it is Puruṣottama.

147. Ndan don ikojara ni tatwa Bhaṭāra tan lèn,
swasṭā nikaṅ bhuwana durjjana yādahā* nya,
saṅ sādhu maṅguhakĕna ṅ suka tar pakāla,
aṅhiṅ basantatilakādi sĕkar makāla.
*BCD. a. B ndan dan. b. EK yādhaha.

'Well, the purpose that we pronounce the true nature of your existence is nothing else than that the world may prosper and the evil people be eradicated. That good people may find happiness for ever, except the spring-flowers which will be tied up with the season.'

148. Nā ta ujar rĕṣi kabèh maṅastuti humuṅ,
mwaṅ sura siddha cāraṇa maṅunyakĕñ jaya-jaya,
utkaṭa puṣpawarṣa sumawur lawañ jĕnu marūm,
riṅ gaganāntarāla i ruhur niraṅ Raghusuta.
c. BE sumahur.

Thus were the hymns pronounced by all the seers loudly, whilst the deities, *siddhas* and heavenly singers were chanting: 'Victory! Victory!' Petals of flowers, cream and perfume were showered down thickly from the sky above Raghusuta.

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149. Panhuninan nirèn stuti tatas tikān apus-apus,
pāśa pasèwu śīrṇna ya pĕgat taman pahamĕnan
mankana pāśa nin kapibalāpasah kasarakat,
dé ni hanin niran Garuḍa śīghra yar tĕka masö.
a. B pānuninān. CD panuninan. d. BD nin.

After he heard the song of praise [of the seers], the coil was broken into thonsands of pieces, smashed to dust. Likewise were the bonds of the monkey host. They were shattered to tatters by the wind of Garuḍa who swiftly moved forward.

150. Sādara yan panĕmbah i bhaṭāra Rāmawijaya,
mwan siran āryya Lakṣmaṇa manah nirāsih agiran,
kol suku san naréndrasuta kārwa kapwa inusap,
śuddha maluy śarīra nira nirwikāra mari mār.
a. BE panĕmba i. c. BDE kol ta siran. d. D śrīra nirwikāra.

Respectfully he made his obeisance to lord Rāmawijaya and the noble prince Lakṣmaṇa with happy and joyous feelings. He embraced the feet of the two princes and wiped them to purity, and their bodies regained their vigour and vitality and were not painful anymore.

151. Swastha san āryya kālih umulih ta san Garuḍa wèh,
adbhuta san Wibhīṣaṇa kapīndra Angada tuwi,
Māruti Nīla lèn bala saharṣa kapwa magiran,
n-ton nrĕpaputra sāmpun apasah ta pāśa nira sāk.

After both princes were returned to health Garuḍa went away, leaving Wibhīsaṇa, the king of the monkeys, and Angada gaping in astonishment. Māruti, Nīla and the monkey army were elated to see the princes free and the bond broken into pieces.

152. Mankana tan kapiprawarawīra kādbhuta tĕmĕn,
tan bali sāka tan bhujagapāśa nūni matĕguh,
sāk pwa apus-[s]apus nya wĕkasan sawismaya ta ya,
tātan i rāt hiḍĕp nya kadi indrajāla juga ya.
c. C sawiśmaya.

The heroes of the monkey host were similarly impressed by the fact that formerly the snake-arrow coiled around them so tightly that it was impossible to break, but now it felt as if they were not on earth and that it was just an illlusion.

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153. Wruh pwa ya yan siraṅ Garuḍa mèh ya jīwita masih,
mări ya saṅśayătiśaya harṣacitta ya kabèh,
maṅkin agöṅ ta bhakti ni manah nya tan [n] alaṅ-alaṅ,
n-ton ikana prabhăwa nira saṅ Raghūttama magöṅ.
a. B mé. d. C ton. Raghūttamā. D towīkanaṅ.

Then they knew that Garuḍa had given them their lives out of affection and they did not worry anymore and turned to delight. Their devotion [to Rāma] grew more and more without limit, when they saw the great power of Raghūttama.

154. Byakta bhaṭăra Wiṣṇu sira mănuṣākrĕti katon,
saṅ Garuḍadhwajăṅdadi sirăryya Rāma ta karih,
tan hana saṅśayăn hilaṅa śatru niṅ tribhuwana,
Răma namostu nătha nikanaṅ jagat pramudita.
c. BCDE tar.

'It is clear that lord Rāma is god Wiṣṇu in human form, he is indeed the bearer of Garuḍadhwaja (banners of Garuḍa). Without doubt the enemy of the threefold world will be slain. Hail to Rāma, the lord of the entire world.'

155. Năhan ikana wuwus niṅ wănarătyanta tuṣṭa,
dadi ya madĕg adandan darppa yăsiṅhanăda,
sarabhaṣa ya lumumpat garjjitāgyă manah nya,
muwahana ikanaṅ praṅ prărthană nya byayătmā.
b. C dārppa. b. BCDE byayātah.

Thus were the words of the monkeys in exultant elation. So they stood up and made preparation while spiritedly roaring like lions. Wildly they jumped up, and their hearts were eager to resume the battle without regard to their lives.

156. Atha rahina ya mésuk mèh umĕtwa hyaṅ Arkka,
kapibala ya umaṅkat kapwa sămpun sĕnaddha,
krama tĕka ya ri hèṅ niṅ rājya Leṅkă ya mahyă,
gaganatala ya limpad dé ni śabda nya mădrĕs.
c. B maya.

It was morning, almost sunrise. The monkey army was ready and set off [to battle]. When they arrived at the periphery of the city of Lĕṅkă they roared, filling up the sky with their deafening vociferance.

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157. Daśamukha sira kagyat manrěnö śabda ghora,
těka tumama ya mājar wrětta tan cāra śīghra,
saha bala maněsah sāk dhairyya san Rāwaṇāsih,
hati sabhaya kapūhan kātrěsan śoka māśā.
d. D ati sabhaya.

Daśamukha was shocked when he heard the noisy uproar. A spy entered his audience and reported the news quickly. Rāwaṇa together with his attendants sighed sadly, as their steadfastness was broken. Their hearts were filled with fear, shaken by despair and apprehension.

158. Muka nira mawěněs nistéja wèt nyār kapūhan,
kětě-kětěgěn umaṇḍěh tān aheṅkāra piṇḍah,
bhaya ya ta pinakāwak niṅ mahāmoha wrěddhi,
ya sumaput i kadhīran niṅ manah māna śīrṇna.

His face turned pale without lustre due to anxiety. His heart beat faster and his pride sank. Fear had taken its form as great bewilderment developed and overwhelmed his self-confidence, which was smashed to nothing.

159. Paměnaṅa nira riṅ praṅ tar hiḍěp yar kasiddhā,
alaha nira ya téka byakta yar ton ya dadya,
dadi ta sira umājñèn wīra Dhūmrākṣa mětwa,
pamuni nira yatanyān tar katon an pakiṅkiṅ.
a. C kasiddha. b. BCD. yan.

He has no longer hope of winning the war, he saw that his defeat would come for sure. So to cover his low spirits he commanded Dhūmrākṣa to come out [to battle].

160. Tuwi-tuwi saṅ inājñan wīra Dhūmrakṣa dhīra,
tar alaṅ-alaṅ i sojar saṅ prabhu prāṇatulya,
pějaha dadaha riṅ praṅ prāyā niṅ citta tan lèn,
saphala-phala* niṅ āmběk bhakti maswāmi māsih.
*BCDE. d. K sapala-pala.

The hero Dhūmrākṣa, on receiving the command was firm and resolute in his heart. He regarded the order of the king as his life, and without reserve decided to die in battle, as his purpose was none other than to be successful in his devotion to his beloved master.

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161. Umĕtu ta sira riṅ praṅ dāni wadwā nirākwèh,
gaja ratha kuda sāmpun yātitah mwaṅ padāti,
wwara ta ratha nirāgöṅ kyāti Siṅhāsyanāma,
kuda nira si Wrĕkāsyānuṅ humīr yāniwāryya.

He went out to battle and prepared his countless men. Elephants, wagons, horses were ready together with the infantry. His great wagon called Siṅhāsya [lion-head] was ready, drawn by his irresistible horses called *wrĕkāsya* [wolf-head].

162. Sawĕtu nira manambĕr taṅ gagak kroraśabda,
dhwaja nira ya kabuñcaṅ dé nikaṅ bāyubajra,
hati nira nirupékṣān ton ikaṅ durnimitta,
tar awĕdi tar akiṅkiṅ riṅ [ṅ] awak mātya donya.

When he was outside crows swooped down on him with loud cries, his banner was blown away by a thrust of wind, but his mind was unperturbed by the sight of these bad portents. He was not in fear of his life and intended to die [anyway for his master].

163. Apa ta katakuta* niṅ waṅ yan huwus siddhkāryya,
inanumata sakahyun-hyunya dé saṅ naréndra,
winarĕgan ininū riṅ wastra ratnopabhoga,
wibhawa wiṣaya** sécchā apsarī mālinī kwèh.
*BCDE. **BCDE. a. K katakutana. d. K wiyaśa.

'What should a man be afraid of if he is already successful in his life? Consented in all his wishes by the king, and granted everything to satisfaction, fine clothes, jewels and wealth, power and sensorial pleasures. He can obtain heavenly nymphs, dressed up in flowers at will at any time.'

164. Nāhan tojar saṅ Dhūmrākṣa, sāmpun śuddhāṅ āmbĕk mātya,
saṅké göṅ niṅ bhaktyaswāmī, tātañ cāla ṅ cittātyucca.
c. C bhaktyāswāmī. D bhaktyāswāmi. d. C cittātyuccā.

Thus Dhūmrākṣa thought. His mind was resolute to die, out of great devotion to his master. [That was why] his mind was firm and he was in high spirits.

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165. Tat kāla nyān prāpta ṅkāné, hèṅ niṅ rājyān tonton taṅ wré,
kapwāgyā yan wĕtwa ṅ śatru, maṅhrĕṅ maṅhrik kapwāṅambul.

When he arrived outside the city, he observed that the monkeys were all eagerly waiting for the enemy to come out. [They were] growling and howling and attacked simultaneously.

166. Maṅsö rowaṅ saṅ Dhūmrākṣa, krūrākārākrĕm-krĕm makrĕp,
kadyaṅgā niṅ méghārĕṅrĕṅ, kadga nyāṅkèn widyutmālā.
b. B makrĕm. c. BCDE nyaṅ.

The attendants of Dhūmrākṣa rushed forward, in dense throngs looking terrifying and black like rainclouds, their swords resembling flashes of lighting.

167. Sāṅsö niṅ wwil kapwa tumindak ya tumandaṅ,
mwaṅ kantar nyātyujwala patra nya widagdha*,
śuddhālaṇḍĕp bhinna krĕtāla nya mapañjaṅ,
rodrān paṅduk ryyantara niṅ kantar aniñjo.
*BCDE. b. K widigdha. d. BCDE paṅgur. BDE yyantara.

When the demons advanced, they started to attack with flaming lances and burning knives. Their swords were long and razor sharp, striking down heavily amidst the thrusting lances.

168. Śīghrān pamraṅ taṅ makrĕtālān kadi Kāla,
yatnān lumpat yā kapisan dé nya kapökan,
buṅ lumbu wwé tulya nikaṅ wré ri* hiḍĕp nya,
kapwārimpuṅ wānara waṅkwaṅ nya tiniṅhas.
*BE. b. B yatna. c DK wré hiḍĕp.

The soldiers armed with swords swiftly attacked like the god of Death. With a careful jump they severed the heads of the monkeys which to them were like bamboo shoots. All the monkeys were badly injured, their bottoms were cut.

169. Makwèh taṅ wré wīra rikāścaryya tinonton,
tar wruh sĕmpal pinraṅ atah darppa rikaṅ praṅ,
mèh maṇḍaṇḍā liṅ nya kalĕṅgak ya lumĕṅhèh,
sumyūk taṅ rāh ṅkā ri wĕtĕṅ nyār kĕna pinraṅ.
c. BCDE lumĕṅhé.

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Many monkey-soldiers were amazing to watch. They did not care about their wounds and kept fighting fiercely. They thought they almost clubbed a demon, but they themselves were stabbed and fell back. Blood spattered from their stomachs which were hit.

170. Saṅsāra ṅ wré śīrṇṇa śarīra nya kanin kwèh,
kārug kāṅkus lèn kalipuṅ mwaṅ kĕna ḍaṇḍa,
kāmbah kèdĕk duhkita yākik ya kakurcyat,
glānomĕṅgah mosah aṅĕmbus hana mūrcchā.
b. B kalimpuṅ. c. BCD kombak.

The monkeys were tormented by the numerous wounds on their body, inflicted by knives, lances, javelins and clubs. They were trodden and trampled on, sadly they screamed. They breathed wearily, groaning and moaning, and many of them fell unconscious.

171. Maṅkin darppa ṅ rākṣasa sāk syūh sawinuk nya,
maṅsö taṅ wré śaktī danū śūra rikèṅ* praṅ,
siṅlar pinraṅ yan pamalĕs tan dadi madwā,
rĕmpak rĕmpū dé nya tumampyal muka niṅ wwil.
*BCDE. b. K rikaṅ. c. B pamalĕs. d. D rĕmpūh.

The demons were increasingly energetic when they saw that their assault was successful. On the other hand the mighty monkeys, who were victorious in past wars, came forward. They evaded the blows, but their counterblows never failed. The heads of the demons were smashed and shattered [under their blows].

172. Dé nyāmaṇḍĕm riṅ watu tātan sipi riṅ drĕs,
rampal sĕmpal bāhu nikaṅ rākṣasa dé nya,
maṅluh taṅ wwil kapwa kapĕṅhĕl ya pinaṇḍĕm,
cūrṇṇān rĕñcĕm yan tinibān parwwata māwān.
d. BCDE murccān. parbwata.

They were throwing stones [at the demons] with an unbelievable speed, breaking or smashing the arms of the demons. The demons were in trouble, as they fell victims to the missiles. They were bruised and shattered under the rain of rocks from above.

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173. Waṅkay niṅ wwil tan hana tan syūh śata śīrṇna,
wèt niṅ* glis nyèṅ** wānara maṇḍaṇḍa mamaṇḍĕm,
saṅké sĕṅhit nyār kĕna pāśé wĕṅi ṅūni,
nā hétu nyān tan panĕpöṅ tībra galak nya.
*BE **CDE. b. CDK ni. B nya. K niṅ. c. BCDE nyān.

There was no dead body of a demon which was not smashed into a thousand pieces, due to the speed of the monkeys in throwing [the rocks] and beating [with clubs], because they were so embittered by the sly attack with the snake-arrow in the night just passed. That was why they were so unbridled in their anger.

174. Wré gut-gutĕn tan hana tékā katakut nya,
tātan wèh wwil mālĕsa maṅkin sinuruṅ nya,
māmrĕp manĕwĕk riṅ kuku sakrodha ya maṅduk,
kondur kèdĕk durbbala taṅ rākṣasa kosī.

The monkeys were full of valour and feared nothing. They did not give the demons the chance to counter-attack and they were pushed back further and further. The monkeys were striking with their fists, their nails and furiously hitting [with trees], while the demons were thrown back and trampled down, so that they fled in disarray.

175. Saṅ Dhūmrākṣa glāna tumon rākṣasa śīrṇna,
maṅsŏ gumrit taṅ ratha Siṅhāsya maśabda,
harṣān paṅhrik taṅ kuda kakyāti Wrĕkāsya,
tan dwān lumpat taṅ wray alumpat dinĕmak nya*.
*BDE. d. B dwā. CK dinĕmak. D lumpat ika wré lumpat.

Dhūmrākṣa was sad to see the demons bursting asunder. He moved forward in his wagon Siṅhāsya emitting loud creaking sounds. The notorious horses, Wrĕkāsya were neighing excitedly, immediately pouncing on the monkeys which jumped aside [to evade their hooves].

176. Saṅ Dhūmrākṣāṅuṇḍa gadā riṅ ratha r-uṅgu,
r-ambah taṅ wré mawri ya māwrĕg ya umundur,
yékāṅsŏ saṅ Mārutī kapwāta saharṣa,
kadyaṅgā niṅ mattamayūrān panĕmūlā.

Dhūmrākṣa, standing in his wagon was rotating his club, covering the monkeys which withdrew to every direction, afraid of being smashed. Then Māruti, quite agitated flew forward, like an excited peacock which had found a snake.

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177. Mańsö saṅ Pawanasuta praharṣacitta,
sāmbut taṅ watu sagunuṅ makas malaṇḍĕp,
r-uṇḍoṇḍé taṅan i tĕṅĕn kiwān makañjar,
bāhwalwā ya ta winiwir supatralīlā*.
*BCDE. d. B winawir. K sapatralīlā.

Pawanasuta moved forward with a thrill of delight. He grabbed a rock as big as a hill, hard and sharp. He juggled it up in his right hand, while his left hand was extended widely in a dance position. In this way he showed his broad shoulders like a gracefully widespread wing [of a bird].

178. Dhūmrākṣoddhata umasö mĕsat lumumpat,
sakrodhān pamalu maluy ta yé ratha nya,
tar kagyat saṅ Anilaputra yar ḍinaṇḍa,
tar polah tar alara tar tular tatar köl.
b. C yèṅ. c. E yan. d. BCDE kĕl. BDE tan.

Furiously Dhūmrākṣa rushed forward in a flash, jumped out of his wagon clubbed him in resentment and jumped back into his wagon. Anilaputra was not surprised when he was clubbed like that, he did not move, was not hurt, not perturbed. [Indeed he was] unequalled [in valour].

179. Dhūmrākṣāmalu umaluy malih ya kontal,
saṅ pinrih pinalu pi nirwikāra dhīra,
līlātah makin amiwir ḍaḍāṇ ḍinaṇḍa,
mahyun riṅ yaśa umahā mahöm sirèṅ praṅ.

Dhūmrākṣa struck again, but his club bounced back, while the person he hit was uninjured and not moving [an inch]. Playfully he pushed his chest more forward, taunting to be hit, eager in gathering fame in battle.

180. Saṅkā yan lagi ginadā madan ta mundur,
yékāṅsö nira wĕkasan wawaṅ mamaṇḍĕm,
Dhūmrākṣān winatu mĕtu ṅ kaṭuṅkabuddhi,
tan dhīromilag atakut kĕnā kanīna.
d. BCDE kanīnan.

When he thought he was on the verge of being hit again, nimbly he stepped back. On his forward thrust he swiftly threw the stone [in his right hand]. Dhūmrākṣa, seeing the stone thrown on him, showed his evil nature. He moved to evade [the rock] as he was afraid of being hit and injured.

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181. Sèlag nyān kĕna ta ratha nya śīrṇna cūrṇna,
bhasmībhūta matĕmahan hawūn pinaṇḍĕm,
tātan lwir kuda* si Wrĕkāsya kāsyasih syūh,
dé saṅ Māruti mati yātĕñuh** awak nya.
*BC. **CD. c. DEK lwir saṅ kuda. d. BEK ya tĕñuh.

When he moved away, his wagon was hit and smashed to dust. Wrĕkāsya, the horses did not look like horses anymore, pitifully turned into minced meat by Māruti. (They were killed and their bodies smashed).

182. Dhūmrākṣomari marathomasö masĕṅhit,
ḍaṇḍātah ya ta pinakāyudhèṅ raṇaṅga,
saglis nyān pamalu siraṅ Marutsutāmrih,
humrĕṅ mamrigigih alah humöṅ ikaṅ twas.

Dhūmrākṣa who had lost his wagon, rushed forward in fury. He used a club as weapon in the fight. He tried to kill Marutsuta by pounding him with his club in quick tempo, his face grim and unyielding, his heart burning [with anger].

183. Saṅ Bāywātmaja sira tar calāṇ ḍinaṇḍa,
ndā tañ jrih pamalu* masö maluy tayolap,
tan ṅèh yan hĕnĕṅakĕnéki hīnaśakti,
nā liṅ saṅ Pawanasutār sikĕp suku nya.
b. B tayalap. CDE tayālap.

Bāywātmaja did not move [an inch] under the blows. He was not afraid of the blows [he received], he went forward fearlessly. 'You cannot let this powerless creature stay alive,' he thought and caught the legs of Dhūmrākṣa.

184. Sampun nyān kasikĕp inīrakĕn [n] inandul,
kāṅgĕk yèṅ watu karĕpārĕmuk wĕhaṅ nya,
tuṅgak téka rahu-rahu nya pūh hati nya,
rāh wuṅkal makabĕlĕbĕk saké tutuk nya.

After the legs were seized, Pawanasuta pulled them and swung the demon onto a rock with his face down, so that his jaws were fractured, his tonsils were pushed in and his heart shattered. Clotted blood flowed out his mouth.

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185. Dhūmrākṣa kṣaṇika hurip nya yéka luṅhā,
hāhah* śabda haru-harālayū ṅ watĕk wwil,
mahyā hyaṅ mamuji wijah manādhukāra,
déwa riṅ gagana mulat praharṣiṇī kwèh.
*CD. b. BEK hā-hā.

In a second Dhūmrākṣa's life fled away. Ah! Ah!' shouted the demons, running away in horror. The deities cheered noisily, praising Pawanasuta while uttering the word 'Good! Good!' The deities in the sky excitedly looked on.

186. Dhwasta ṅ Dhūmrākṣa dhurttādhama makabalasah duli rowaṅ nya śīrṇna,
dé niṅ wré wīra yāwor wariṅutĕn abutĕṅ yar pamuk tan panon rāt,
nyāṅ rāt rokĕn ya dadyāṅ hawu kimuta ikaṅ rākṣasāsāra rūkṣa,
kosī sāk śéṣa-śéṣa nya ya ikana mulih mājar-ājar ya wrĕtta.
a. B ḍūli. C ḍuli.

The debased and deceitful Dhūmrākṣa was turned to dust and his attendants were also annihilated by the monkey heroes who were very furious, and enraged they rushed them violently. Even the earth was shaken and destroyed by them, let alone the powerless demons. They were devastated and hunted. In disarray the survivors fled home to give report.

187. Āśā saṅ Rāwaṇāsih winarah i pati niṅ wīra Dhūmrākṣa riṅ praṅ,
ṅ-kon taṅ Ākampanāmriha tan uliha yan tan hanolih nya śatru,
śatru bhrasthā ta dé saṅhulun athawa nihan saṅhulun mātya nātha,
nā liṅ niṅ wīra Ākampana punagi nikā saṅka-saṅka byayèṅ praṅ.
b. BCDE mrih-mriha. c. BE natah.

Rāwaṇa was pitiful and hopeless when he received the report about the death of Dhūmrākṣa in battle. He ordered Akampana to organise a counter-attack. He was forbidden to come back, if he did not defeat the enemy. 'I will defeat the enemy or I will be killed, O lord,' thus was the promise of the hero Akampana, without regard to his own life.

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188. Sāmpun sampūrṇna ṅ āmbĕk praṇata ri sawuwus saṅ prabhū bhakti matwaṅ,
yékān lampah nya mĕtwèṅ raṇa hana humaḍaṅ taṅ rathāgöṅ gabhīra,
hrū tīkṣṇānuṅ isi nyénatus atitip atap tika tamyaṅ* nyam akwèh,
mwaṅ gaṇḍéwa nya gaṅsal ḍĕpa sasaka sakol göṅ nya sawwah tali nya.
*BCDE. a. E prabhūr. c. BCDE nyénatus-atus. BDE atitip tāp nya. C tāp nya.

After perceiving the order of his master completely, he took leave respectfully and set out to battle. His great and spacious wagon was ready, with hundreds of sharp bows of five armspan long and of an armspan in circumference. The string was of the size of a coconut in circumference.

189. Sāṅkat nyāñcāla bāhu nya kumĕdut i kiwān lèn haṅin ghora séṇḍuṅ,
krūra ṅ piṇḍuṅ manuṅsuṅ asu hasaṅ ajugug ghūrṇnitèṅ uṇḍuṅ-uṇḍuṅ,
nā lwir niṅ durnimittāhala ya tinĕmu niṅ wīra Ākampanākwèh,
tātan kagyat gati nyoddhata maṅapa karih moha momo ya mūrkka.
a. BCDE séḍuṅ. b. BCDE anugug.

When he set out his left shoulder throbbed and a heavy wind was blowing. White ants were in uproar, groups of jackals were meeting him howling and barking tumultously. Thus were the numerous bad portents seen by the hero Akampana. But he was not afraid, because his mind was full of fury, bewilderment, perplexity and evil intentions.

190. Tat kāla prāpta ṅ Ākampāna pinapagakĕn dé nikaṅ wré kabèh nya,
wĕnṭaṅ tékā laras* nyān panahi ta ikanaṅ wānarèṅ astra tīkṣṇa,
hrū nyātap tar panon an gaganatala pĕtĕṅ pūrṇṇa limpad hibĕk hrū,
rampal rampuṅ** tikaṅ wré kĕna panah ananā tan hana wré wĕnaṅ mūr.
*BCDE. **BCDE. b. K larap. d. K rampal-rampal.

When Akampana arrived [at the battlefield], he was stormed by hordes of monkeys. He drew his bow and discharged sharp arrows on the monkeys. His arrows were so plentiful that the sky seemed to be completely covered with them, the monkeys were mowed down by arrows, badly injured and no one could escape.

191. Krodhāmbĕk saṅ Hanūmān dadi sira manikĕl tal magöṅ twas nya wuntu,
yékāṅkĕn lori līlā lalita ya pinutĕr tan wikārān putĕr nya,
yatnāṅ Ākampanāmrih mamanahi hinabĕt hrū nya dé saṅ Hanūmān,
kontal maṅsul kawaṅsul kapalu kapalupuy pūh pupug syūh* panah nya.
*BCDE. d. K pyūh.

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Hanūmān was angered by this. He broke off a big palm tree, solid inside and used that as a stick. Easily and nicely he rotated it and it spun perfectly. Carefully Akampana attempted to hit Hanūmān with an arrow, but they were beaten away by the rotating stick, or bounced back, broken to pieces and blunted.

192. Maṅkin maṅsö ta saṅ Māruti wirati tamar pawyat apan widagdha,
pinrih sinwī tinuṇḍĕs pinanah inuwahan tan kanin tar kĕnātah,
r-aṅsö ṅ Ākampanāṇduk taya dadi katibā tan papiṇḍwan pinaṇḍĕm,
mūrccān mañcur ta rāh nyèṅ ḍaḍa ḍaḍal apasah sāk bĕhak bāhu sĕmpal.
b. BD pinana. d. D nyé.

The excellent Māruti moved further forward without being hit, as he was so skilful in [rotating his stick]. A shower of arrows fell on him but he was not injured, not even hit. He approached Akampana and stabbed him [with the stick] which made him fall, followed by just one blow. He died when his chest was split, his arms broken off, and blood flowed freely from his chest.

193. Mundur rowaṅ nya mawrī binuru-buru* rusānĕmwakĕn moṅ paḍa nya,
kapwāmrih jīwita nyācik-icik i lalayū śīghra mājar ya wrĕtta,
dīnāśā saṅ Daśāsyāṅĕsah asih asĕkĕl kĕlakĕn taṅ bhayāgöṅ,
göṅ āmbĕk** caṅka-caṅkak ta sira daṅū-daṅū ndan mĕné māna mona.
*S. **D. a. BCDEK binuru ruru b. B jīwata. d. BCEK göṅ ṅ āmbĕk.

His attendants fearfully dispersed, chased away like game by a tiger. All were attempting to save their skin, competing in speed in their flight [to safety] to report the news. Daśāsya sighed sadly, humbly and hopelessly worrying about the great calamity. In the past he was boastful and full of self-esteem, now he was timid and quiet.

194. Tātan maṅgĕh paluṅguh nira haru-hara taṅ citta maṅgaṅ tan andĕl,
maṅkat saṅkèṅ palaṅkār kuliliṅi ikanaṅ rājya r-ājñékanaṅ wwil,
kon saṅ mantrī Prahastomasuka tumitahāṅ rākṣasānuṅ matuṅgwa,
mwaṅ taṅ konĕn [n]umĕtwèṅ raṇa sira śaraṇā niṅ watĕk wīra riṅ praṅ.
a. BCDE tātan aṅgĕh. ta. b. D palaṅkā.

He was restless in his seat, his mind was in horror, wandering and could not concentrate. He left his throne and went around the city. He ordered a demon to summon the prime minister Prahasta to come into the palace, to receive the order to mobilize his units to come out to battle. The prime minister himself should become the protector of the heroes in battle.

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195. Nā liṅ saṅ Rāwanojar sarabhaṣa malayū tékanaṅ wwil kinonkon,
gumyākĕn saṅ Prahastomasuka dadi masuk saṅ Prahastātiśīghra,
prāptānĕmbah siré saṅ Daśawadana wawaṅ saṅ Daśāsyāsi mojar,
ndah dānīkaṅ matuṅgwā laki kita ta ikomĕtwa riṅ praṅ ta liṅku.
c. BCD prāptānambah. d. BCDE kaki.

Thus spoke Rāwaṇa vehemently. The demon ordered ran away and announced that minister Prahasta should come into the palace. So Prahasta came quickly, and paid his homage with folded hands to Daśawadana who quickly spoke: 'Get the guard ready and lead them into combat. This is an order.'

196. Nojar saṅ Rāwaṇāgyā sumahur ikana saṅ mantrimukya Prahasta,
sojar śrī bhūminātháparan ikana kasandéha lāwan kakiṅkiṅ,
dhīrā saṅ swāmi haywāwĕdi kadi matakut lwir mahārāja maṅké,
apan makwèh ikaṅ rākṣasabala makĕmit mogha saṅ nātha śoka.
a. BCDE nyojar.

Thus spoke Rāwaṇa. The Prime Minister Prahasta replied: 'At your service, my lord. Why are you so doubtful and so worried? Be calm, my lord. Do not be afraid. My lord seems so anxious now. Why should my lord be worried, there are so many demons on guard.

197. Nyānuṅ lwir niṅ matuṅgū satata ya tinitah saṅhulun rākṣakā ṅké,
āmbĕk nyālyus tan imbā maṅaṅĕn-aṅĕn ikā śrī mahārāja tan lèn,
tan lobhèṅ mās tan ahyun riṅ anakĕbi tuwin köl an iṅ tīs panas ṅèl,
śūrātaṅhi prayatnèṅ rahina wĕṅi lanātātitah saṅ matuṅgu.
d. D sūrātaṅhiṅ.

'There are the arrangements of the guard. I ordered them to be on guard all the time here. Their minds were alert, and unwaveringly they think only of the safety of their master. They do not covet wealth and women and do not mind performing their duties in sunshine or rain. They are brave, on guard at day as well as at night. They are on full alert all the time.

198. Sāmpun pwékī dinanān sahana niṅ akĕmit tar kasandéha iriyya,
mamwītomĕtwa riṅ praṅ pinakahulun ikā mātya mamrih mamūka,
apan doniṅ kadi lwir mami hana iniṅū dé mahārāja tan lèn,
aṅhiṅ mātyèṅ raṇātah punagi mami yadin tan [n] ikaṅ śatru śīrṇā.

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'After all arrangements for the guards have been made, so that all doubtful feelings [are eliminated], your slave asked your consent to leave to set out for battle. I will fight to the last breath, because that is the only purpose of my lord in taking people like me into service. My oath is to die in battle if the enemy is not destroyed.'

199. Nā tojar saṅ Prahasta praṇata dadi madĕg dāni taṅ dāna dibya,
salwir niṅ puṇya-puṇyénatĕrakĕn i siraṅ brāhmaṇācāryya siddha,
mās lāwan mutyahāra sphaṭika marakatādi nya dīnottamākwèh,
luṅsir déwāṅga dodot wrĕṣabha kuda liman kanyakā sragdharārūm.
a. DE dān ikaṅ. b. BCDE siddhi.

Thus spoke Prahasta respectfully. Then he went to make preparations for the distribution of excellent alms. All kinds of religious gifts were distributed to brahmins and perfect religious teachers, e.g. gold, pearls, crystals of diamond and other excellent gifts, red silken materials, clothes, buffaloes, horses, elephants, female slaves, and fragrant garlands.

200. Sāmpun swaṅ puṇya-puṇyātiśaya dadi ināśīrwwāda ta sira,
dé ḍaṅ hyaṅ aṣṭasénīnanumata ta sirān swasthèṅ raṇa jaya,
lèn pūjā riṅ pahoman satata saha widhi mwaṅ maṅgalagĕlar,
saṅ hyaṅ astra pracaṇḍénawatakĕn inĕnah riṅ [ṅ] āyudha kabèh.

After the distribution of wealth was over, he was given the blessings by the brahmins and prayers were performed for his wellbeing and victory in battle. Also offerings in the temples and solemn ceremonies according to customs were carried out all the time. Holy impetuous weapons were invoked and were placed together with other weapons.

201. Mahyā taṅ wīra rowaṅ nira huwus aṅinum kapwājĕnu marūm,
salwir niṅ mūlyadodot ya ta wĕḍihan ikā mwaṅ kuṇḍala maṇik,
lantaṅ-lantaṅ gĕlaṅ mās kiriwili calanāswaṅgāsama-sama,
kantar tan kāri lawan kĕratala ya tĕlas muṅgwiṅ karatala.
d. BCDE kantar-kantār i lawan.

His attendants cheered in joy. They had drunk liquor and rubbed themselves with perfumed body-cream, they wore all kinds of fine clothes and jewellery, e.g. golden rings and bracelets and other excellent fineries, which were shaking at their slightest move. Lances and swords were not forgotten, they were already in their hands.

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202. Lèn sāṅkat niṅ manuṅgaṅ saha ratha kalawan* [n] ādhoraṇa muka,
gambhīra ṅ bhèri ginwal murawa kala-kalārāwèṅ daśa-diśi,
harṣāmbĕk saṅ Prahastāhuti nira hinatur dīpākṣata miñak,
saṅ hyaṅ Waiswānarénarccaṇa nira manĕhĕr mamwīt mĕtu sira.
*CD. a. BEK lawan. b. BDE kala-kalārāwaṅ. c. CDE Prahastohuti. c. CDE Waiswānalénarccaṇa.

Further on the departure of the horsemen and wagons together with those on elephants as vanguard, deep sounding kettle drums, drum and cymbals were beaten, filling up the ten directions with confused noises. Prahasta was in a happy mood. He prayed to god Waiśwānara and his offerings consisted of the flame of oil and grain. Then he took leave to come out [to battle].

203. Wèt niṅ gyā śīghra muṅgah sira ri ratha nirālwāgöṅ kadi gunuṅ,
pahyas sāmpun sĕnaddhākawaca hinĕmasan jwāla nya kumĕñar,
mabhrā taṅ ratna muktā ṅ kanaka tapu-tapu ṅkāné hulu nira,
ādityomuṅgwī puñcak niṅ udaya sumĕnö nā topama nira.

Out of eagerness he quickly mounted on his great and spacious wagon which was as big as a hill. He had dressed himself up, complete with gold-plated armour which shone brilliantly. The jewels studded on the golden crown on his head were brightly shining. He resembled the sun staying on the eastern mountain.

204. Maṅkin harṣékanāmbĕk niran* inarak-arak niṅ rākṣasabala,
kapwāhyā ghurṇnitā yar laku kadi ta tasik śabda nya gumuruh,
tan krah taṅ taṇḍa-taṇḍojwala kaharan alun ālola kumĕlab,
tulyéwak lumba-lumba ṅ kuda krĕtala akĕn hyu praṅ nya mawilĕt.
*CDE. a. BK nira. D ni. c. BCDE alwāla.

His heart became more and more excited, when he was taken in procession by his demon warriors, who were cheering and yelling clamorously while marching, so that they rumbled thunderously like the ocean. Colourful banners were like the waves, pleasantly moving in the wind. The horses were like *lumba-lumba* fishes and the swords were like sharks, their swinging movements were like the [winding] movements of sharks.

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205. Cihna nyān mātya riṅ praṅ krama dadi ta manon aswāsaṅ apupul,
yānuṅsuṅ saṅ Prahastāṅhalulu ya maṅalup kapwāṅuliliṅi,
gĕntĕr taṅ rāt hudan rāh kagiri-giri tikĕl taṅ taṇḍa kumupak,
nā lwir niṅ māra wighnāmarahakĕn i pati byaktāhala daṅū.

The portents that forebode his death in the battlefield were as follows. Prahasta saw groups of jackals running towards him, barking and howling around him. The earth shook, there was a horrible rain of blood, and banners broke with a loud crack. Those were the fatal dangers which foretold certain death, already known as bad portents since ancient times.

206. Dhīrāmbĕk saṅ Prahastār wulat iriya tapa ṅ sandéha ri sira,
tā trĕṣṇā tā kakiṅkiṅ nikaṅ awak aparan yogya nya kari lèn,
yan lènānuṅ matīṅ praṅ niyata ya naraka mwaṅ duryyaśa tĕkā,
yapwan yajñān pamūjèṅ raṇa pĕjaha mamūk mokṣa ya lĕpasa.
a. C Prahastā. tayāṅ. b. BCDE ikiṅ.

Prahasta was not perturbed, when he saw them. He was steadfast. He had no attachment to life, he did not consider what was better to do for himself. If it was other than to fall in battle, then certainly it would invite disgrace and hell, but if he died in combat, it was like an offering which had as result heavenly Bliss.

207. Nā citté saṅ Prahastāpratihata matĕguh taṅ dhairyya ri hati,
prāptār sambé ikaṅ wré mapagakĕn ikā rowaṅ nira masö,
mwaṅ byūha nyārddhacandrārddha kawĕtu ri tĕṅah saṅké panaliṅa,
saṅ kīrṇna byūha niṅ wré bari-bari majĕmur yāwor tar apilih.
a. BCD. Prahastān.

Thus thought Prahasta, his mood was resolute and unwavering. On arrival, he challenged the monkeys to meet him in battle and ordered his warriors to advance in a battle array called Arddhacandra (crescent moon) with the main force in the centre and thrusting flanks. The battle array of the monkey units came into confusion, as they were repeatedly caught in hand to hand fighting, which entangled them [with the demons] and could not be separated.

XXI

208. Sāṅsö saṅ sainya sénāpati maṅarahakĕn wīrāṅatagakĕn,
uttuṅgottuṅga niṅ wwil malayu-layu masö kapwāṅlaki-laki,
tan dwānyāṇḍĕm maraṅkĕp kaparupuh amupuh mosyan silih ūsī,
sinraṅ manraṅ ya mamraṅ manuruṅ aṅicipir cidra nya gapitan.
a. CD sényа. b. D utuṅgotuṅga. d. B cidra nyak.

So the supreme commander of the army moved forward giving directions and instructions to the warriors. The chiefs of the demons came running, encouraging his soldiers. Soon they were engaged in hand to hand fighting, beating and chasing each other. They were attacking, and pushing each other, trying to deceive and to flatten each other.

209. Wwil mamraṅ wwil mañakrāñuriga ya maṅarug yānūla manuhuk,
wré māmrĕp wré mamaṇḍĕm mamalu ya manahut maṅduk ya manikĕp,
kapwālwaṅ kapwa molih paḍa ya mapulihan kapwā kaninanā,
ndā tañ jrih kapwa dhirotdhata taman atakut gumrut garĕgĕtĕn.
a. D mapraṅ.

The demons were fighting with swords, discs, daggers, knives, lances and matchets. The monkeys were fighting with their bare hands, stones, clubs, teeth, stabbing with their nails and strangling [the demons]. Victims fell on both sides, but again and again they came back, and many were injured on both sides. But they were not afraid and with renewed hatred and anger they fell upon each other.

210. Moṅ mwaṅ siṅhātirodrénatus-atus atukar nāgéndra masahut,
himpĕr niṅ wwil lawan wray malaga taya lĕgö göṅ māna magalak,
manwī manwab maṅambah mara ya mamurugul taṅ wwil [l] agul-agul,
maṅḍaṇḍa ṅ wré pracaṇḍa pracalita capalān luñcat maṅicipir.
d. C wré pracalita.

Hundreds and hundreds of tigers and lions fighting against wild dragons was the equivalent of the battle of the demons against the monkeys who fought adroitly and fiercely. The demon-chiefs courageously attacked, pushed, trampled the monkeys and cut their heads off. The quick and lively monkeys jumped aside, rendering blows, swung back and forth to evade the demons.

XXI

211. Sākṣāt Kālékanaṅ wwil mawila-wila wĕlaṅ tāwak nya manisih,
yan taṇḍaṅ tan dadīkā kamaga daṅu-daṅū molih ta ya cĕṅĕl,
yatna ṅ wré wruh maṅinté inayatan irikaṅ kadgāyudha magöṅ,
taṅgul taṅ rākṣasāmrih misani ya rikanaṅ muṣṭi kṣaṇa tibā.
c. B yatnèṅ. d. D pisani.

The demons looked exactly like the god of Death, with their spotted bodies and bulging eyes. They swung to the flanks and started to attack. No one suffered cramp, as in the past they always succeeded in cutting off heads of the enemies, but the monkeys were alert, and were skilled in looking sideways. When they were on the verge of being hit by swords or other big weapons, they parried the blows and the demons were killed instantly struck by their fists.

212. Lèn wwil maṅrug tumandaṅ dadi dinudutakĕn tārug nya sinikĕp,
ginyat kāṅgĕk kahaṇḍĕm* kahala kahilaṅan yārug nya kawĕnaṅ,
ṅkālih nyolih nikaṅ wré mati ta ya inarug ryyārūg nya wĕkasan,
limpad pyah nyān parah trus saha rudhīra rujit tosus nya ya mulū.
*BDE. a. E taṅ rug nya. b. BDE ryyarug. CK kaṇḍĕm.

Another demon with a knife came to attack. But his knife was seized. Then it was pulled suddenly, so that the demon fell over on his knees and lost his knife, which moved into the hand of the monkey who at length killed the demon with his own knife. His stomach was pierced by the knife, blood and intestines which were cut to pieces, came out.

213. Arddhāsor śakti niṅ rākṣasa asiṅ umasö yātah pinugutan,
krodhāmbĕk saṅ Prahasta dadi ta masö gumrit ratha nira,
wĕntaṅ laṅkap nirāgöṅ śarawara ya huwus sampurṇna tumihaṅ,
tuṇḍĕs tĕṇḍas nikaṅ wré kaparapal apasah hrū tīkṣṇa tumuluy.
b. C prahasta krama. E Prahastaśrama. d. B kaparapara pasah.

The demons were much inferior in power. Everyone coming forth was killed. Prahasta was furious, he moved his wagon forth which went with a creaking sound. He drew his bow, put excellent arrows on and mowed the monkeys down with salvoes of arrows.

XXI

214. Mèwwīwu ṅ wré parĕṅ yan katuluyan ananānékā hana kĕna,
jaṅgut nyéruṅ nya timpal ḍaḍa ḍaḍal anuḍul waṅkwaṅ nya tumihuk,
bāhu nyégā nya kārit rudhira ya mĕlĕbĕk muñcar ya sumirat,
akwèh taṅ wré pipi nyān sipi maṅawir-awir dhīrāmrih anahut.
b. B tumahuk. c. B rudirā. BC muñcar yya.

Thousands and thousands of monkeys were chased and hit by the arrows at various places. There were monkeys who were hit on their jaws, or lost their nose or got their chests split, or their buttocks pierced. Others were hit on their shoulders and ribs, and blood spattered around from their wounds. There were monkeys whose cheeks were almost sliced off and still they wanted to bite.

215. Maṅkin śīrṇṇān piniṇḍwan pinanahan ananā nānāwidha kĕna,
saṅka ri kwèh nikaṅ hrū daśadiśi ya sĕsök mānak mapasurup,
tuṅgal mānak ya satus tuwi satata tibā nyèṅ wānara rujit,
tan pāsĕlāṅ hrū tumaṅgö katatakut atitip mākrĕp kacĕrĕcĕb.

When other salvoes of arrows came, more and more monkeys were destroyed or wounded. The arrows were so numerous and they (the arrows) issued other arrows, so that the ten directions seemed to be covered all over by them. Besides one arrow issued one hundred arrows each and they were raining down on to the monkeys who were torn to pieces. As the arrows seemed to stick on the bodies of the monkeys, covering them all over,

216. Waṅké niṅ wré tatan lwir malara umulat i lwir nyan kĕna panah,
raṅké-raṅké jugāpan taji makatulajĕg tan pāntara riya,
saṅ Sugrīwālarān ton kapibala kabalik* yāsor kawalĕsan,
sambé saṅ Nīla līlān taṅan ira mawajik mojar suwadana.
*BCDE. b. C jugāman. c. K kabali kabalik.

the dead bodies of the monkeys did not look like corpses. It was saddening to look at them hit by arrows. They were like porcupines, as the arrows were struck on the body covering it all over. Sugrīwa was grief-stricken when he saw the monkey-host was thrown back in the counter-attack [of the demons]. He beckoned Nīla with his hand that moved quickly, and spoke in a friendly accent:

XXI

217. Hé Nīla haywa humĕnĕṅ mananā ikaṅ wré,
tāṅsö huwus papagakĕnta ikoṅ Prahasta,
yéko patih pati patih umatīkanaṅ rāt,
tā rāt hiḍĕp nya kamakāra kuraṅ wiwéka.
b. BCDE. tāsö.

'Hey Nīla, do not stand idle. The monkey army was destroyed, come forward quickly, and engage Prahasta in combat. He is the prime minister [of Lĕṅkā]. Kill this prime minister, as he is killing the whole word. He thinks that there should be no world at all. That is what he carelessly wants.'

218. Nojar niraṅ plawagarāja wawaṅ maṅajñé,
saṅ Nīla tār alaṅ-alaṅ malilaṅ riṅ āmbĕk,
śīghromasö sira mataṅ nya malap ta ḍaṇḍa,
raṇḍö magöṅ ya madawā sapuluh dĕpā ya.
a. BCDE nyojar.

Thus were the words of the king of the monkeys, giving the order quickly to Nīla who did not hesitate at all [to carry it out]. He advanced quickly with a big *raṅḍö*-tree, ten fathoms long and used it as a club.

219. Nityāmanah manakitīkana saṅ Prahasta,
koṭyarwudāyuta anuṅ mati dé nira ṅ wré,
saṅ Nīla nīti hinabĕt nira tékanaṅ hrū,
hrū saṅ Prahasta malilaṅ ta hilaṅ ya kontal.
b. B dé nikaṅ. d. BE ya. ta.

Prahasta kept discharging his arrows which injured and killed hundreds of billions of monkeys. The wise Nīla struck at the arrows and they were rebounded.

220. Saṅ Nīla nīti pinanah ta sirénarārah,
ndā tar kĕnèṅ panah atah kimutar kanīna,
wèt nyār wicitra tahu cĕtta macitraḍaṇḍa,
syūh pūh katimpal apĕluh kapĕluk tikaṅ hrū.
b. BE pana. d. E kapĕlup.

The wise Nīla was shot at with arrows, but none of them could hit or injure him, due to his high skill in parrying them with his club, the arrows were broken to pieces, bent and crooked.

XXI

221. Ghora ṅ raṇāṅgaṇa tasik [k] upama nya riṅ lwā,
hrū saṅ Prahasta kumisik ya akĕn wwaya nya,
saṅ Nīla tulya waḍawāmuka rodrabahni,
jwālā paḍā nikanā ḍaṇḍa nirāmaṅan hrū.
c. C waḍawaṅmuka.

The battlefield was uproarious and spacious like the sea, the sizzling arrows of Prahasta were like the water. Nīla was like the horrible fire of the *waḍawa*-hell. His club was like the flame [of the *waḍawā*-fire] which consumed the arrows.

222. Tulyāpuyiṅ pralaya astra niraṅ Prahasta,
tikṣṇāpanas sakĕna dé nya gĕsöṅ ikaṅ wré,
sambartakopama niraṅ kapi Nīla mégha,
nāṅ ḍaṇḍa tulya ya hudan pamaḍĕm nirèṅ hrū.
c. BDE nirā.

The arrows of Prahasta were like fire at Doomsday, extremely hot and any monkey hit by it was burnt, Nīla was like the clouds at Doomsday, and his club was like rain extinguishing the fire.

223. Piṅ sèwu yar pamanahīkana saṅ Prahasta,
tan kalarañ juga siraṅ kapi Nīla wīra,
towin tinuṇḍĕs aparö saparan kĕnātah,
tātar kĕna ṅ kapi apan paramèṅ widagdha.
a. D pamanah ikana. b. C kāhĕlarañjuga. c. BE saparā.

Though Prahasta had discharged one thousand arrows on him, the heroic monkey Nīla was not injured. Though shot at from a short distance, which should hit anyone else, Nīla was not hit, as he was so skilful [in parrying off the arrows].

224. Polah ni ḍaṇḍa nira tar katĕṅĕr putĕr nya,
lwir nyan katon kadi papan mawĕlū jugālwā,
lāwan taṅan nira taman katĕṅĕr kĕtĕr nya,
kāścaryya hāh haha-hahāh hah-ah o apūrwwa.
a. CDE yya. c. CDE yya.

The movements and the rotation of his club could not be seen. It looked like a wide round board. The rotation of his hands could also not be seen. Ah! It was amazing and had never happened before.

XXI

225. Tātan tuluy kapalupuy kawaluy tikaṅ hrū,
punka nya yéka kuměné ḍaḍa saṅ Prahasta,
tulyābhicāri ri siraṅ bahumantra siddhi,
aṅhīṅ ikaṅ maṅabhicāra paranya tan lèn.

a. CDE ikaṅ. b. B puṅkah.

The arrows could not go through. They were struck aside or rebounded, its tail-ends hit the chest of Prahasta. It was like spells applied to an expert of all kinds of formulas, the only person affected by the spells was the person employing them.

226. Arddhāṅělih kěli-kělin nika saṅ Prahasta,
mamrih atah tar akělé mamanah tar aṅělé,
wèt nyān maṅèl makin atīs ta tībā nikaṅ hrū,
saṅ Nīla maṅkin aparö tuwi wèh tumindak.

d. BCDE tumitih.

Prahasta was soon very weary. He tried not to slow-down in discharging his arrows. But because he was tired, his arrows were not so hot anymore. Nīla came nearer and nearer to him.

227. Tandaṅ nirār palu baṅus nikaṅ aśwa méṅas,
kèṅěl cěṅěl nya kacěkěl ya tikěl kapěṅhěl,
runtuh rubuh kaburubuh ratha saṅ Prahasta,
dé saṅ kapiprawara Nīla ḍinanḍa piṅ rwa.

c. E kabarubuh.

He started with his attack. He struck at the bridles of the horses and their heads were twisted around and severed. The wagon of Prahasta fell over and smashed when he repeated the blows.

228. Wruh saṅ Prahasta uměsat ta sirātiśīghra,
sāmbut tikaṅ muśala sāra putus ya riṅ twas,
tar katrěsan kahilaṅan ratha tan kagöman,
göṅ mānamānasa siroddhata dhīrabuddhi.

b. BCDE ikaṅ śara. riṅ göṅ.

Prahasta saw it and swiftly jumped off. He grabbed a bludgeon, which was very heavy and hard. He was not fearful or shocked when he lost his wagon, because he was proud, fearless and resolute.

XXI

229. R-uṇḍoṇḍa taṅ muśala Nīla maṅuṇḍa ḍaṇḍa,
līlā ulah nira ta kālih alah sadarppa,
sakrodha yar pamalu kapwa tatan hanāwyat,
wèt nyān mahābala awak nira bajra tulya.
b. BE kāli.

He swayed his bludgeon and Nīla swung his club. They both moved very quickly and were extremely full of spirit. They beat each other angrily, but nobody was injured, as their body was so strong like steel.

230. Lāwan ikā kawaca saṅ mapatih Prahasta,
mokĕt-[t]ukĕt ya cumĕkĕh sira yar ḍinaṇḍa,
saṅ Nīla towi wĕsi tulya awak nirālwat,
tātar lĕgö pinalu riṅ muśalāprakampya.
b. BCD kokĕt-[t]ukĕt.

Besides Prahasta had an armour on, which was hard and flexible when pounded on. The body of Nīla too was as tough as iron, though hit by the bludgeon again and again, it did not show any effect.

231. Kabwat nikā taya kanin ri sirāsi kālih,
tañ jrih silih palu humöṅ paḍa śūra humrĕṅ,
mālap maluy maluwaran ta parĕṅ umundur,
minder sirāmutĕrakĕn muśalograḍaṇḍa.
a. B nikan. DE nikān.

Even that was the case, both of them were not injured. Fearlessly they pounded at each other, both courageous and grim looking. Swiftly they stepped back and were separated from each other, but turning around they swung their clubs and bludgeons.

232. Patrā niraṅ prawara mantri patih Prahasta,
tindak nikaṅ suku supatra pĕsat nya śīghra,
āpan [n] awak nira maluṅ mawĕlu malambat,
masriṅ makas mamĕsi mésyabĕnĕr la muṅsir.
b. D niraṅ. d. BC māsrī makās.

The tactics applied by the prime minister Prahasta were based on the movements of his feet which were as light as a feather and could move exceedingly swift. Moreover his body was tall, muscular and resilient, graceful, hard as iron, well-proportioned and straight.

XXI

233. Saṅ Nīla wèh lalitagātra mapatrayudha,
lumpat supatra ya tĕbĕṅ manapak tumindak,
māpōs ikū nira ya komala lola molah,
luṅgah lumuṅ calita dé niṅ aṅin paḍa nya.

Nīla was also in good shape for a duel. He jumped easily and was firm in his stance or steps. His tail was supple moving lively like a rank of a creeper shaken by the wind.

234. Sāmpun mapatra umuwah ta maḍaṇḍa-ḍaṇḍan,
Nīla Prahasta masilur matugur kakĕrtĕg,
kāṅgul manaṅgul amubat binubat silih gyat,
maṅduk dinuk paḍa tibā umuwah maraṅkĕp.
a. BD paḍaṇḍa-ḍaṇḍa. CE paḍaṇḍa-ḍaṇḍan. b. BCDE masĕlur.

After they fought with knives, they fought again with clubs. Nīla and Prahasta turned around and around, kicking, pounding, whipping and snarling at each other. They stabbed at each other and fell on their backs, but soon engaged in a gruesome fight.

235. Kapwāṅusī maputĕran sira tulya cakra,
humyus haṅin nira tumūt mutĕr ya mādrĕs,
roṇḍon lĕbū ya ta mĕlĕk [k] umilu bhramanta,
tātan katon sira apan hibĕkan lĕbū ṅ rāt.
a. D musī. b. BCDE yya. D tumūt umutĕr.

They were chasing each other around and around in circles the wind blowing with them was heavy and rustling, leaves of trees and dust were carried along whirling up, so that they could not be seen, as the place was covered by dust.

236. Indĕr nikaṅ prawara Mandara riṅ samudra,
bun mégha kapwa sumaput riya kapwa mindĕr,
nā tulya saṅ prawara Nīla lawan Prahasta,
posyan nirān paputĕran madulur lĕbu mĕlĕk.

Like the rotation of the mountain Mandara in the Ocean [of milk] with dew and clouds covering it turning along, were the excellent Nīla and Prahasta, turning and winding followed by billowing dust.

XXI

237. Mwaṅ lwir nirān silih-usī kadi cakra mindĕr,
minsor umiṇḍuhur alah paḍa kapwa darppa,
ton an tinūtakĕn-anūtakĕn os-ahosyan,
mamrih mataṇḍaṅan ataṇḍiṅan iṅ kadhīran.
c. B as ahosyan.

Their pursuit of each other in circles appeared to have the form of a spinning wheel, up and down in full force. [The onlookers] saw them in pursuit of each other heavily breathing, trying to kill each other, competing in courageous exploits.

238. Saṅ Nīla nīti sira nitya mamèti cidra,
śīghrānusī sira mĕsat tumĕḍun Prahasta,
yapwan Prahasta i ruhur kapi Nīla minsor,
tulyāyunan riṅ ayunan puliṅañ jugādrĕs.

The wise Nīla had been looking for a strategy for long. He chased Prahasta down, and when Prahasta was above, Nīla went down. They turned and swayed along speedily.

239. Pinsor niraṅ prawara Nīla rikān panīti,
sāmbut tikaṅ watu magöṅ kadi bajra riṅ kas,
ndā tan katon r-alap ikaṅ watu wèt nidrādrĕs,
yatnomĕsat sira muwah umusī Prahasta.
a. B minsor. b. DE ikaṅ.

When Nīla was on his way down, he found a trick. He snatched a big rock, hard as diamond. He was not seen clutching the rock because it happened so fast. Then he turned to chase Prahasta.

240. Mantri Prahasta tumĕḍun [n] inusī uminsor,
ṅkānan kacidra tinibān watu tan papiṅ rwan,
kāntĕp gulū ya kapĕtĕk hulu śīrṇna bĕntar,
multak ṅ utĕk mata kawinsil adoh kasinsal.
b. E tar.

Prahasta, seeing that he was chased, went downward. At that time he was outwitted and hit by the stone. Without a second blow his neck was broken, his head pushed in and smashed to dust, his brains scattered, his eyes pulled out and flung far away.

XXI

241. Waṅkwaṅ tikĕl kawaca yénĕmasan masāk ya,
rāh nyèṅ* awak ya sumirat kadi dhātu muñcar,
tātan pahī lawan ikaṅ wĕsi yan tinunwan,
mabhrā mabāṅ ya pinupuh sumirat [t] apuy nya.
*BCDE- b. K niṅ. c. BCDE tātar.

His buttock was split, his golden plated armour fell in scrap. Blood streamed from his body, like the element 'red' spouting out. His body looked exactly like burning iron, brilliant red when hit [with a hammer] the fire scattered around.

242. Sāmpun Prahasta mati mūrkka mahāwrĕg awrī,
kagyat kagöman umulat muliṅā* nya méṅas,
saṅ Nīla bhinna maṅusī manuruṅ maṅambah,
siṅhopamāmuru** kĕnas juga durniwāryya.
*BDE. **BCE. b. C muliṅaṅ. K muliṅa. d. DK siṅhoddhatāmuru.

When Prahasta was slain, the wicked [demons] dispersed [everywhere] in fear. They were shocked and terror stricken when they saw it happened, then turned around and fled away. The formidable Nīla chased and trampled them down, pushed them back. He was like a lion in pursuit of a deer, extremely irresistible.

243. Katūb ikaṅ rākṣasa tan pasāra,
mulih kabèh tan papulih paḍaṅlih,
mĕhāh mahosyan tama riṅ kaḍatwan,
tĕkānaṅis mājar-ajar ya wrĕtta.

The demons were vanquished without resistance. They withdrew completely without attempting to counter-act, as they were exhausted. Groaning and out of breath they entered the palace. Weeping they made a report of what happened.

DWĀWIṄŚATI SARGGAH

CHAPTER XXII

1. Atha winarah ta saṅ Daśamukė pati saṅ mapatih,
makin atakut manah nira nirantara kampita ya,
gupu-gupurĕn siré gupura niṅ pura yar paṅadĕg,
tuwi mawĕnĕs [s] ikaṅ muka wawaṅ ta sirār pawuwus.

b. BCDE nirāntara. c. CDE sirèṅ. CD yār.

When Daśamukha was told about the death of the prime minister, he became more fearful, his heart trembled constantly. Spiritless he went to the main gate and stood with colourless face. Then he spoke:

2. Sahana-hananta rākṣasa wuṅu pwa ariṅku gugah,
ikana si Kumbhakarṇṇa wiparīta dahat maturū,
maṅinak-inak tayāṅaṅĕn-aṅĕn riya tulya kĕbo,
sinaputan iṅ tamah taman akiṅkiṅ atīta wuta.

'Hey, all of you, demons! Wake up my brother. What is Kumbhakarṇṇa so indifferent [wasting his time] sleeping. He only does what he wishes. He has no brains like a water-buffalo. [His heart] is overwhelmed by *tamah* (ignorance), so that he becomes inert and apathetic.'

3. Daśamuka nā ta liṅ nira madĕg sahana nya kabèh,
tĕka manabĕh ta kĕṇḍaṅ anulup kalaśaṅka wanèh,
murawa tuwuṅ rĕgaṅ paḍahi mandra mahāswara lèn,
ya ta tinabĕh nya ghūrṇnita parĕṅ masamūha humuṅ.

c. B rĕga padati monda. E monda mahāsara.

Thus were the words of Daśamukha. All the demons stood up [and went], beating drums, blowing trumpets, and horns. Others were beating cymbals, *tuwuṅs, rĕgaṅs,* and all music-instruments emitting soft and loud sounds. All of these instruments were played and beaten in full spirit, so loud and noisy.

4. Patĕmu ni śabda niṅ paḍahi ghora gĕrĕh juga ya,
karatala tālaśabda nikanaṅ kala tulya gĕlap,
punar api tan hanāta rinĕṅö nira saṅ winuṅu,
malĕs alisuh taṅan niṅ anabĕh murawāwurahan.

XXII

The sound of all the instruments was booming like thunder. The sound of clapping of the hands and cymbals was like thunderclaps. Nevertheless the sleeper seemed not to hear them. On the other hand, the arms of the people beating the instruments became sore.

5. Haru-hara tékanaṅ mamuṅu saṅ winuṅu nya makōg,
pada ta umĕtwakĕn kira-kira nya hanan panahut,
hanan anĕwĕk rikaṅ kuku kukuh ta kukū* nya pupug,
hana maṅarug-arug nya kapĕluk tĕmahan ruwaga.
*CD. c. BEK kaku. d. BD ryyarug nya. E yyarug nya.

The people attempting to wake [Kumbhakarṇṇa] were uproarious, but he remained snoring. They came out with their plans and tricks. There were some who bit him, pinched him with their hard nails, but the nails broke. Some were stabbing him with knives, but the knives bent and were almost broken.

6. Hana ta watĕk prawīra mahawan kuda śīghragami,
mamuṅu parĕṅ maṅambah i [y] awak nira tan maharis,
limaṅ atus aṅ liman tuwi inambahakĕn ri sira,
maṅupuk-upuk hidĕp nira rikaṅ panapak nya suka.

There were some officers on horseback. They let their horses trample on his body very hard in their effort to awake him. Then five hundred elephants stamped on him, but [Kumbhakarṇṇa] felt as if he were being massaged, and was only too happy.

7. Wwara ratha parwwatopama magöṅ ya inambahakĕn,
mamisili tulya tékana guluṅ-guluṅanya lanā,
pakĕna ni śabda niṅ paḍahi ghora uyūyu juga,
makin atĕgö pakög nira humuṅ gumuruh gumĕtĕr.
a. BE parbwatopama agöṅ. b. E mamisĕli.

Then there were wagons as big as mountains which were driven over his body, but the wheels were just like a pleasant treatment to him, and the booming of the music-instruments was just like chamber music. His snoring became stronger, rumbling thunderously.

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8. Tuwi ya tĕlas ṅ upāya kinĕnākĕn anékawidhi,
tatan ika hétu niṅ mawuṅu kāwit-awit juga ya,
i tĕka ni paṅlilir nira ya hétu nirār pawuṅu,
dadi inusap niraṅ mata mataṅhi wawaṅ mawuwus.

All tricks and skill were applied, but it was not them that made [Kumbhakarṇṇa] woke up. It was a coincidence. It was the time of his rising up, that made him wake up. He wiped his eyes, arose and spoke:

9. Aparan iké prayojana mataṅ nya akug winuṅu,
dadi sumahur saharṣa sahana nya kabèh praṇata,
ikana ta ājña saṅ prabhu kinonakĕn osakĕna,
ri tĕka nikaṅ musuh mati siraṅ mapatih matuha.
c. C nosakĕna.

'What is the purpose that you wake me up?' Then the demons answered happily and respectfully: 'It is by the order of the king that we wake you up, because the enemy has come and the prime minister has been slain.'

10. Ya ikana liṅ nikaṅ bala kabèh ya makon tumama,
dadi marahup sirāhyas asalin masĕkar majĕnu,
krama umasö sĕkul kĕpĕ-kĕpĕl nira yar pawuṅu,
iwu-iwu lakṣa koṭi kukusan ya ta hĕnti pisan.
c. CD yār pawuṅū.

Thus were the words of the soldiers, inviting him to enter [the palace of the king]. So he washed, made himself up, changed his clothes, wore flowers and body cream. Then his breakfast was served, consisting of rice in millions of rice-steamers.

11. Kĕla-kĕla māṅsa siṅha haliman ya winaṅkrah atap,
saka sapuluh puluk pisan ikaṅ kṣaṇikān pinaṅan,
ikaṅ ininum-inum sira guci nya kunaṅ pira taṅ,
pisan minum nirādbhuta masāt rikanaṅ sakarĕṅ.
c. C wira.

The side-dishes consisted of cooked meat of lions and elephants piled up in heaps. By ten at once, he ate them up in a short time. His drink was put in countless bottles which he finished in one go.

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12. Huwus akĕpĕl-kĕpĕl* dadi masuk maśīlā ri dalĕm,
satama nirān tĕmu ṅ kaka kakiṅkiṅanāṅĕn-aṅĕn,
muka mawĕnĕs mahos hati kĕtĕg-kĕtĕgĕn rumaras,
panĕṅĕr i göṅ nikaṅ bhaya wuwus nira manda malon.
*BCDE. a. K akĕpĕl dadi.

After his breakfast was over, he went into the palace to receive audience. When he entered [the audience hall], he found his brother in deep thought. His face was pale, his breathing heavy, his heart-beat was fast from fear. The trace of great fear was apparent in his slow speech:

13. Antĕnku halib moha kita, nidrā wiparītāt paturū,
tan wruh tĕka śatrunta karih, mwaṅ wānara wadwā nya sumār.
b. BCD wiparitan. c. D kari.

'My brother! How inert you were, that you sleep as if you are unconscious. You do not know that the enemy has come, and his monkey-host has spread all around the city.

14. Makwèh mati dé nyèṅ palagan, Mitraghna si Kumbhādi nikā,
Dhūmrākṣa Wirūpākṣa wanèh, Ākampana lāwan Praghasa.
a. BCDE akwèh.

'Many people have been killed in battle, Mitraghna, Kumbha, Dhūmrākṣa, Wirūpākṣa, Ākampāna, Praghasa.

15. Yékādi nikaṅ wīra pĕjah, śurātiśayèṅ śakti daṅū,
mwaṅ saṅ mapatih wrĕddha tuwi, sāmpun mati tātan pabiṣa.

'These were the commanders who were killed. They were extremely powerful heroes in the past. Even the prime minister had fallen without being able to do much.

16. Aṅhiṅ kita nāthāṅkwa ari, mrasṭākĕna śatrunta kabèh,
Rāmādhama yékān pisani, mwaṅ Lakṣmaṇa Sugrīwa pusus.

'Only, you, my brother will be able to anihilate the enemy. Kill Rāmadéwa, pulverise Lakṣmaṇa and Sugrīwa.

17. Ṅké k-tona asihtāt makaka, yan śīrṇna musuhtālilaṅa,
wīryyanta katonèṅ palagan, lumrā ta yaśantèṅ bhuwana*.
*BCDE. b. BCDE yak. d. K tribhuwana.

'Now I will see your affection towards your brother, if your enemy is destroyed completely. Show your courage in the battlefield, let your merit be known to the world.

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18. Byaktālaha niṅ Dāśarathi, āpañ jaya jātinta daṅū,
nya hyaṅ bali bhaktīri kita, trailokya ya matwaṅ matakut.

'For sure the son of Daśaratha will be slain, because you were victorious in the past. Even the mighty gods has been submissive to you, the threefold world respects and fears you.'

19. Saṅ Rāwaṇa sāmpun mawuwus, saṅ [ṅ] antĕn irāgyā sumahur,
tag wruh ryyujaraṅkwéri kita, képwan [n] aku riṅ déya huwus.

Rāwaṇa had no more to say. His brother quickly replied: 'You did not listen to my words [formerly], [now] I am at a loss [to know] what should be done.

20. Makwèh taṅ ujar yukti daṅū, atyanta iwĕh nyān pituhun,
sèp taṅ upadéśéri kita, āpan mada darppānaputi.

'True advice had been given in the past, but [it was too] hard [for you] to follow. All good teachings to you were futile, because perplexity had heavily overwhelmed your mind.

21. Mwaṅ dona nikaṅ śabda hita, swasthā ni sawargganta kabèh,
makwèh pwa ikaṅ wīra pĕjah, tādé kasulākĕnta huwus.

b. B sawargga ta. c. BCDE akwèh.

'Though the intention of the advice was good, namely the well-being of all your relatives. Yet many heroes have fallen, let it be your punishment.

22. Ṅūnin winarah riṅ rahayu, kālanta mahöm moha kita,
sakwèh saṅ ataṅguh winahil, saṅ mājar-ajar nīti pinid.

'Formerly in the audience hall, you were given good advice, but you were adverse to it. You opposed all people who gave you good guidance.

23. Bāhulya hanā taṅ hiḍĕpĕn, maṅsul sawuwus saṅ mawarah,
mānanta magöṅ tulya tuli, yékā ta umuṅwiṅ taliṅa.

'Many kinds of advice were flung to the winds, all the words of advisors were opposed. Your pride was so great, that there seemed to be a *tuli*-fish thrusted into your ears.

24. Antĕnta mataṅguh rumuhun, lwir niṅ bhaya pājār i kita,
tapwan pituhūjā[r] rasikā, mamrih ta kakintājar-ajar.

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'Your younger brother had given you advice formerly, about the kind of danger that might eventuate. But you did not listen to him. Then your grandfather gave you advice.

25. Drĕṣṭānta paminton ri kita, ndā tan kahiḍĕp dènta masih,
śabdāmrĕta héman kahilī, n-uṅgwī hrĕdayantāsiluhuṅ.
d. BCDE hrĕdayantāsiluhu.

'Examples were given to you, still you did not listen [to him]. It was a pity that nectar of words had flown into a heart wrapped in [perplexity].

26. Olīṅa ya tar wĕnaṅ matuhā, tan katwaṅa saṅ sādhu kunaṅ,
tātan* wruha riṅ śāsana wèh, ṅkāsambhawa tātaṅ hiḍĕpa**.
*BCDE. **BCDE. c. K tan. d. K hiḍĕp.

'Perhaps you thought that he was old and disabled, but you also disregarded the noble people. You had no regard for good instruction, [which you thought] was impossible and did not need to be followed.

27. Tuṅtuṅ mata riṅ tatwa sira, kahyun nikanaṅ rāt pinuji,
tan lèn kaki riṅ réṇa tuwi, sampat saphalātah pituhun.

'He is the exalted expert in the knowledge of Truth, who is praised and admired by the world. Besides he is none other than your maternal grandfather, perfect and proper to be obeyed.

28. Tapwan pituhu ṅ waṅ matuhā, tar bhakti ri saṅ yogya siwin,
sojar nikanaṅ mūrkkha tinūt, ndah bhukti phala nyéki ḍatĕṅ.

'But you do not respect your elders. You are not loyal to people perfectly worthy to be served. You listen to the words of evil people. Now you may enjoy the fruit that comes.

29. Tan wruh kakarĕm riṅ jaladhi, yékiṅ mada malwā madalĕm,
lobhanta lanā tulya alun, rāganta akĕn ryyak nya magöṅ.

'You do not know that you are drowning in the sea, this is your ignorance, wide and deep. Your everlasting greed is the waves, your passion is the great ripples.

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30. Harṣanta ya madrĕs harusa, ambĕkta ahĕṅkāra karaṅ,
krodhanta riwutpāta haṅin, mohanta mahāmégha pĕtĕṅ.
b. CDE ahāṅkāra.

'Your joviality is the fast current, your pride the rocks, your anger is the thunderstorm, while your bewilderment is the dark and dense clouds.

31. Hyu praṅ nya ikaṅ wāk paruṣa, mātsyaryya ya matsyāmisani,
irṣyā makara krūra maṅaṅ, sampay ta ya lĕmpay nya biṣa.

The savagness of a shark is your harsh words, your envious heart the poisonous fish. Jealousy is the *makara* with its wide open mouth, while your impudence is the venomous snakes.

32. Sambéga ya samboṅta* bĕlah, jñananta lunas naṣṭa nanā,
bhaktinta tihaṅ bhagna tikĕl, śīlanta layar śīrṇna rujit.
*BE. a. CDK sambonta.

'Your impetuousity is the wrecked boat, your intellect is the rotten and decayed keel, your devotion is the broken mast, your conduct is the sail torn to tatters.

33. Satyanta kawuntat kahilī, dharmmanta ya bhāṇḍanta lĕṅit,
kāsihta kasah kāsih-asih, ṅkāné waḍawāgnin katibā.
b. B bhaṇḍāta. c. BDE hāsihta.

'Your loyalty is the rudder carried away by the current, your good conduct the lost cargo, your compassion is pitifully separated and plunged into the fire of the *waḍawā*-hell.

34. Rowaṅta kabèh sāhasika, yékā numanākĕn bhuwana,
tapwan hana śikṣanta riya, byaktat kawawā riṅ naraka.
d. E byaktān.

'All your friends are savage, devastating the world, but you do not give them good instruction. Surely you will be dragged [by them] to hell.

35. Sécchā nya tinūtanta atah, taṇḍanta ya harohara rāt,
utpāta pati praṅ-praṅi ya, agĕlĕm* miduśĕṅ tan paduṣa.
*BDE. a. CK agĕlĕh.

'You give in to all their wishes. Your attendants are a menace to the world, they are always keen in fighting and killing, and are fond of punishing sinless people.

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36. Saṅ śréṣṭi linuṇṭa nya hala, mās donya dadī don rasikā,
mélik mulat iṅ waṅ rahayu, mahyun rikanaṅ* śīla salah.
*BCDE. a. BCDE inunta nya. d. K ikanaṅ.

'They robbed everybody, and only gold is what they are looking for. They hate to see good people and are eager at performing wrong conduct.

37. Saṅ sādhu tumuṅkul mararĕm, maṅkin ya masampé ri sira,
upwan linawan wèh tinukar, képwan pwa ya maṅkin magalak.
c. BE ūpwan.

'The good people seem to be fearful and look downward, the more insulting is their attitude to them. If they are opposed and resisted, they lose their mind and become more savage.

38. Kabwat nikanāt ton ya kala, hyun-hyun kita tat kohutatah*,
śīlanta tuwin maṅkana ya, yātéki tĕkā wwah nya huwus.
*E. a. CE nikanān. b. B kitatā tékohutatah. C kitatā téki hutatah. DK kita tat kahutātah.

'Although you know that they are bad, you are delighted with them and do not forbid them. You too do the same. Now the result has come.

39. Haywāta makiṅkiṅ pĕjaha, āpan kita mūla nya tĕmĕn,
wyāmoha manahtān katĕmu, ṣadwargga ya mawrĕg ri hati.

'Do not grieve when you are facing death, because you are the source of it. It is caused by the bewilderment of your heart. *Ṣaḍwargga* (the six inner foes of men) are firmly established in your heart.

40. Yāwat kahanan moha mada, yakṣāsura déwāta tuwi,
tāwat niyatā yan pralayā, dé niṅ mada yan tībra murub.
a. B dhama.

'If *moha* (perplexity) and *mada* (lust) is in some one, whether he is a spirit, a demon or even a deity, then surely he will be destroyed by lust that keeps burning inside.'

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41. Nā liṅ saṅ ari Kumbhakarṇna manĕsĕl sakrodha saṅ Rāwaṇa,
hāh dhik dhūrtta niké wĕnaṅ mujarakĕn sāmbĕk nya tan paṅgalĕṅ,
kot pèt kot hayu tan pataṅguha lawan tak pājarĕn riṅ naya,
yapwan wāni lakun pamūk aku kunaṅ wūkĕnmwi yan* krodha ko.
*S. c. D tan. d. BCDE kunĕṅ. BCDEK ya.

Thus said Kumbhakarṇna reproaching [his brother]. Rāwaṇa angrily answered: 'O, insolent one, [you] dare to say at will without restraint. [You say] try to follow the good path, you never listen to good words and guidance. If you are brave, go and attack [the enemy] or if you are angry, attack me with all your might.

42. Taṅguh-taṅguh apā guṇa nya baribin ṅ waṅ dé nya tātan padon,
riṅ wīrāpa phalā nikāṅujar-ujar jañjan ya jambat cucud,
aṅhiṅ śakti atah winĕtwakĕn ikā saṅ śūra tar bwat wuwus,
ko pwānaṅguhi hāh-ah-oh tuhu ṅ waṅ wuk turu turūṅ wuṅwakĕn*.
*S. d. BCDEK waṅbwakĕn.

'What is the use of giving a lecture [of good conduct], it is useless and makes people averse. What is the use of talking rubbish lengthily for a brave warrior. For him action speaks louder than words, but you talk and talk, O really, you are a sleepyhead talking in your sleep.'

43. Nojar saṅ kaka dhīra saṅ [ṅ] ari madĕg sāmbutakĕn ṅ āyudha,
makrak krūra masiṅhanāda hibĕkan ṅ ākāśa limpad pĕpĕt,
mabyūṅan paḍa kātrĕsan katawurag māwrĕg watĕk déwatā,
saṅ hyaṅ Kāla gĕlāna Kāli* matakut miṅkus kumöl kapĕlĕṅĕn.
*BCDE. b. B pĕpĕk. c. BD abyūṅan. E abyūrān. d. K kālih.

Thus spoke his older brother. The younger brother stood up and grabbed his weapon. He roared angrily like a lion, filling up the sky with his roar. The groups of deities were terror stricken and fled in confusion. God Kāla (the god of Time) was upset, the goddess Kālī (the wife of Kāla) was in fear, shocked to death, writhing in astonishment.

44. Wāgyuṅ rāt sahana nya ghora ri sĕḍĕṅ saṅ Kumbhakarṇnān laku,
molah taṅ prĕthiwī prakampa gumiwaṅ kāṇḍĕg kadi syuha ya,
méṅguṅ taṅ Himawān Suméru gumĕtĕr lot ghūrṇnita ṅ sagara,
kagyat gadgada taṅ jagat jaga-jagā nāgādbhutānāgata.
b. B kaṅ.

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When Kumbhakarṇṇa walked, the earth shook, everybody and everything were in uproar. The earth quaked, trembled, and swayed heavily, as if it were breaking asunder. The Himawān-mountain jolted, the Suméru-mountain trembled, the ocean rumbled thunderously. The world was in horror, the dragons were on guard for what would come.

45. Sāmpunyān pamasŏk rasuk hinĕmasañ jwālā nya mabhrā sinaṅ,
māwāwās kadi parwwatātunu murub lwir nyān katon bhīṣaṇa,
sakwèh niṅ umulat mata nya mahulap umrĕm ya kapwārarĕm,
saṅ hyaṅ Sūryya masor sĕnö nira kucĕm méraṅ marīn ujwala.
b. BE parbwatātunu. d. BDE éraṅ. C héraṅ.

When he had worn a gold-plated armour which shone brightly, he radiated like a burning mountain, looking exceedingly dangerous. The people looking at him were dazzled and closed their eyes in terror. The sun was inferior in lustre, dull-hued and abashed, and did not shine any longer.

46. Yan riṅ rodra kadi hyaṅ Īśwara katon māwak Mahābhairawa,
yan riṅ göṅ kalawan mawān* sama-sama mwaṅ Méru tātan pahī,
Ādityèṅ pralaya pracaṇḍa mapanas yātah paḍā niṅ mata,
sākṣāt Mrĕtyu ikaṅ mukāriṅi-riṅi krūrāgra daṅṣṭrā nira.
*BCDE. b. K [n] awan.

In appearance he was as horrible as Īśwara in his Mahābhairawa-form. In size he was exactly as big as the Méru-mountain. His eyes were as hot as the sun at doomsday, burning hot. His face was like that of Mrĕtyu (the god of Death), with his terrible canine-teeth so sharp and pointed.

47. Malwā lyaṅ ni iruṅ nirādbhuta pĕṅuṅ gambhīra yāṅkĕn guhā,
mwāṅ [ṅ] uśwāsa niromĕsĕs dadi haṅin séṇḍuṅ riwutpāta ya,
puh puṅgĕl kayu rūg rĕbah kabarubuh sĕmpal ta pāṅ nyāpasah,
siṅhāsiṅ hana riṅ sukĕt kabarasat satwomĕgil riṅ guhā.
b. BCD séḍuṅ. C riwutpata. c. C paṅgĕl. d. D ri. satwāmĕgil. E satwānĕgil.

His nostrils were wide and deep like caves, and his breath turned into a hardblowing thunderstorm, blowing away the trees which were smashed and shattered to pieces. The lions hiding in the undergrowth were horrified, fleeing into caves.

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48. Cihna nyān pĕjahèn raṇaṅgaṇa katon utpāta maṅdé pati,
méghābāṅ i ruhur nirantara hudan rāh māṅsa lawan [n] usus,
gāgak ghora humuṅ manambĕr i ruhur* taṅ handaru kwèh tibā,
moghātah kumĕdut [t] ikaṅ mata lawan bāhwī kiwāñ cañcala.
*BCDE. b. BCDE nirāntara. c. K arubuṅ.

The portents which foretold his death were red clouds appearing in the sky. Intermittently a shower of blood poured down together with flesh and intestines. The crows were clamorous, swooping down from above, many fire-balls fell. His left eye and shoulder throbbed and twitched.

49. Ndā tar wismaya tar lĕgō lagi manon utpāta tar pèt hayu,
maṅkin darppa sirār asö papagakĕn taṅ wānarāṅĕmbuli,
maṅraṅkul ya parĕṅ manèk kasaputan tāwak nira wré kabèh,
kadyaṅgā nikaṅ gunuṅ papupulan niṅ mégha śīghrānaput.
a. B tār. d. BCDE papupulāniṅ.

But he was not dismayed or dejected when he saw the bad portents. He even became more determined to assault the attacking monkey-host. They took hold of him, together they clambered on him, so that his body was covered all over with monkeys, resembling a mountain completely wrapped in clouds.

50. Atha pinarĕbutan ta saṅ Kumbhakarṇnénasö dé nikaṅ wré wijah yānibèṅ parwwatāmaṇḍĕm aṅḍaṇḍa maṅduk mañakrèṅ śīlā bajra mamrih ya māmrĕp manampyal [l] iruṅ maṅhabĕt yāmubat maṅdĕmak maṅdugaṅ maṅdĕkuṅ maṅdĕdĕl maṅdudut kapwa yāmèt upāyānahut yānuhuk riṅ nakāgrān tujah taṅ mata,
a. BCDEG parbwatāmaṇḍĕm. BCDE māmèt. G maṅdugaṅ maṅdĕdĕl.

Thus Kumbhakarṇṇa was mobbed by countless clamouring monkeys with rocks, missiles, clubs, hard stones as discs. Others were pounding with their fists, slapping his nose, whipping him with their tails, pouncing, kicking in every direction or pulling at him, looking for ways to hurt him by biting or scratching his eyes with their sharp nails.

kathamapi taya mamyati ṅkāna puh taṅ watu syūh gunuṅ cūrṇna taṅ ḍaṇḍa tātan dwa saṅ Kumbhakarṇṇāmalĕs tar pahīnan paṅan tékanaṅ wré taṅan kārwa yāgantya mantīnakĕn riṅ pupū mwaṅ ri tūr lèn sinĕmpal sĕbit śīrṇna rantan [n] usus nyār gitĕs* tĕṅgĕkiṅ wré wanèh rāh nya muñcar linaṅgā nira,
b. *BCDEG. b. K gĕtĕs.

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Despite all this he was not injured, all the rocks and mountains turned to dust, the clubs smashed to pieces on impact. Then Kumbhakarṇṇa turned to counter the attack of the monkeys by devouring them, both hands in turn dashed monkeys onto his thighs and knees, or tore apart limb by limb, so that their intestines were broken into pieces. Other monkeys were knocked on the head and their spouting blood was drunk [by Kumbhakarṇṇa].

hana ta hinapitan pi tan polah opĕk kapĕṅhĕl ḍinaṇḍĕṅ gadā kwèh śinūlāsi maṅlah malā lèn liḍah nyān katimpal tinampyal nirāpil wanèh kèdĕkan mwaṅ hana wré sināmbut [t] ikū nyākidat yāṅdudut durbbalāmrih makudyat makūrcyat kakūrcyat cacal kut nikékū nya laklak lucut yan lucat,

c. BCDEG makuṇḍah makudyat. G makūrcyat cacal.

Numerous other monkeys were trampled down and could not move a muscle under his weight or they were hit by his enormous club or screwered by his lance, their tongues hung out and when they were slapped on their face, the tongue fell off. He trod on others, while his hand pulled on tails of other monkeys who were plunged into difficulties because when they tried to free themselves, they were skinned to death.

makin atiśaya rodra saṅ Kumbhakarṇṇāgalak tar warĕg yar paṅan wānarāsiṅ masŏ wrĕddhi tékaṅ lapā tan palö taṅ wĕtĕṅ dé nikaṅ wré piraṅ koṭi lakṣa kṣaya nyèṅ kṣaṇākwèh dahat lwaṅ nya tan lwaṅ-lwaṅ īkaṅ lapān tulya kālāgnirodrāṅ apuy riṅ wĕtĕṅ somasuk tan paśéṣāsi bhasmīkrĕta.

d. G ta warĕg. tan lwa-lwa. rudra.

The longer the battle, the more agitated Kumbhakarṇṇa became, and insatiably he devoured the monkeys who were near him. His hunger went from bad to worse the more monkeys he eat, his stomach was never full, even after being filled with millions and millions of monkeys, as his hunger resembled the fire of the Terrible Kāla. The fire in his stomach consumed everything coming in and turned them to ashes.

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51. Kadi ta sira bhaṭāra Kālāmaṅan sarwwabhūté sĕḍĕṅ niṅ yugāntāṅigĕl riṅ śmaśānānanā nāpulaṅ rāh utĕk yékanāṅkĕn kawit yāsawit brahmasūtropamā niṅ [ṅ] usus nā ta pahyas Mahākāla kāla nya r-impĕnakĕn rāt manaṅhāra nā tulya saṅ Kumbhakarṇṇāpulaṅ rāh paṅan tékaṅ wré kabèh,

a. BG sĕḍĕṅ iṅ. BCDEG yékanānuṅ kawit.

kagiri-giri girīndratulyār katon bhīṣaṇékaṅ tutuk dé ni rāh niṅ watĕk wānarābāṅ akĕn dhātu muñcar sumök ṅké guhā niṅ gunuṅ tar wĕnaṅ tékanaṅ wré mulat yomasö tāmas āmbĕk nya dé niṅ takut kātrĕsan yomĕsat tar panon rāt pĕtĕṅ rāt hiḍĕp nyālayū mrih awak nyānusup riṅ sukĕt,

b. E tulyā katon. G dé niṅ rah.

hana ta mĕgil i śrĕṅga niṅ parwwatāmèt guhā hāt nya riṅ jīwa hétu nyan amrih humöt riṅ luwaṅ riṅ klĕwuṅ lèn manèk riṅ mahāwrĕkṣa raṇḍö kukap poh kĕpuh hambulu ṅkān panèk mèṅguṅan tékanaṅ wrĕkṣa uṅgwanya molah kadi pwālĕmöhāśrayan dé nikaṅ wré apan hīna nīcālayū riṅ raṇa,

c. BEG luwaṅ niṅ. G molah kada.

riga-rigu kumĕtĕr tan aṅgĕh paluṅguh nya méṅguṅ [ṅ] ikaṅ wrĕkṣa uṅgwanya miṅgat lumumpat tumumpaṅ tumampil ya riṅ pāṅ wanèh kātarāsiṅ paranyākĕtĕr kātrĕsan mwaṅ hanānuṅ manèk riṅ hano nohanāmbĕk nya muṅkus awak nyèṅ hĕduk [k] an katunduk ya dé niṅ hĕduk nis sahāhāh wiśātāturun.

d. B hanambĕk. BCDG wiśātāturu. C nohan hambĕk nya. DEG tan katunduk.

He was like god Kāla (god of Time) consuming all creatures at the end of an age, while dancing at the charnel grounds. He was bathing in a pool of blood and brains, intestines were winding around his neck and body like a brahmanic castecord. Thus was Mahākāla dressed at the time of the destruction of the world to assemble them. Thus was the appearance of Kumbhakarṇṇa when, stained with blood, he was devouring the monkeys.

He looked like a horrible big mountain, as his mouth looked so awful, filled up with the red blood of the monkeys. It resembled a cave of a mountain, out of which red *dhātu* was flowing. The monkeys had not the courage to look at it, their hearts were terror stricken, in panic they fled away, thinking the world was all dark around them, and entered undergrowths and bushes.

Some were taking refuge on mountain tops, in caves and holes to hide their skin, others were climbing on trees e.g. capok, *kukap*, manggo, *kĕpuh*, *hambulu*,

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etc. The trees shook because of their weight, as if they were reluctant to accommodate the monkeys who had fled from the battlefield.

The monkeys could not maintain their seats as the trees were shaking. They jumped to other branches, but found no refuge as the whole tree was shaking in fear. Other monkeys were climbing on palm trees and wanted to wrap themselves in leafsheaths of the palm trees, but they were pricked by the fibers and descended crying out with pain.

52. Makakarasak asāk ikaṅ wré ri sor ṅkā swara nyāmĕgil riṅ Suwélāsuwé yājĕmur mūr arok rūkṣa moruk marin méraṅ-éraṅ rumaṅkaṅ rumuṅkuṅ makik kèdĕkan dé niṅ rowaṅ nya wèt niṅ sĕsök sök rikaṅ pārśwa śīghrān turun riṅ tasik maṅkin osik ya riṅ sétubandhālayū,

a. DG nyomĕgil. G sāk.

The monkeys on the ground were in uproar [when they fell on them]. So they took refuge on the mountain of Suwéla. For a long time they were confused, fleeing away, in miserable agony. They were shameful, crawling around with bent backs, screaming in pain when they were trodden on by their companions because the slopes were packed with them. Some of them went to the beach and ran to the causeway.

kakurutug atugur matiṇḍih matuṇḍuṅ kasaṇḍuṅ kasiṅgul wanèh ṅkā ri tambiṅ nikaṅ tambak āmbĕk nya luṅhā tibā riṅ tasik kāsyasih yan paṅumbaṅ kumĕmbĕṅ ta luh niṅ tumon yan kawantus kawantiṅ kabuñcaṅ* kinuñcaṅ nikaṅ ryyak rĕmĕk waṅkuwaṅku [n] ni waṅkwaṅ nya wuṅkuk tikĕl,

b. *BCDEG. BCDEG matuṇḍuṅ kasiṅgul. G kuniṅ. K kawantiṅ tètĕs yan kabuñcaṅ.

They hustled and jostled each other, stepping on each other. Some were pushed aside and came to the outer sides of the causeway. They thought they came to an open space, but in fact they fell into the sea and were very pitiful floating there on the water. Those seeing them bumping and dashed into rocks and carried away by the current were brimming with tears, as their buttocks were bent and broken to pieces.

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kadi tan uwaha manlawan lwir nikaṅ wré mĕgil riṅ Mahéndrā mahénak paluṅguh nyan uṅgwiṅ guhā tan tahāṅ moṅ apan moha dé niṅ takut lèn hanānuṅ mahöt-hötan iṅ horwi hāro-harāmèt hawan tātan olih kanin [n] an kĕné rwī nikaṅ horwy ah-o jīwatrĕṣṇā tuhun yan pawèh duhka riṅ wwaṅ satrĕṣṇā dahat,

c. BCDEG uṅgwi. olin. kanīnākĕnèṅ rwī nikāho ah-o. G mahénan.

It seemed that the monkeys would not fight any longer, as they took refuge at the Mahéndra-mountain, hiding themselves in caves without caring about the tigers, because they were out of their mind with fear. Some were hiding in bamboo-clusters, and were in uproar when they could not come out of it or because they were caught in the thorns of the bamboos. Oh! People who are too attached to life will find great hardship from it.

mulat ikana saṅ Aṅgadātyanta téraṅ nirār ton ikaṅ wrén alah wök ulah nyar hiḍĕp dhīra tāmbĕk nikāṅhiṅ sirāta ika tuṅgal tiniṅgal manuṅgul maṅaṅgul tumaṅgĕl [l] ikaṅ duryyaśāgöṅ mataṅ nyan pataṅguh makāṅgah ujar niṅ aji jñāna sañ jāti śūrèṅ raṇātah gĕgöntā kitaṅ wré kabèh.

d. BDG alah. BCDE sira téka. makāṅgĕh. G manuṅgul tumaṅgĕl. pataṅguh ujar.

Aṅgada saw the monkeys were defeated, and was ashamed as they behaved like pigs. He thought the monkeys were steadfast in nature, that was why he alone ran after them, passed them and held them up, preventing them from committing a serious offence by admonishing them, using religious teachings as principles of argument. 'The principles of a hero in battle should be taken as examples by all of you, monkeys.

53. Bali hana raṇayajña ya jñāna saṅ śūra yan sāra saṅ wīra saṅ dhīra saṅ dhārakèṅ praṅ mahāntaṅ panuṅtuṅ niṅ uttuṅga tātan pakāṅgĕh tikā tuṅga-tuṅgal sirāniṅgilis késisan tar gĕlis ṅwaṅ wanèh kwan niṅ āmbĕk ya mukṣèṅ kṣaṇā liṅ nirāmūk sirèṅ papraṅan maṅkanātah kitaṅ wānara,

a. BCDEG dhārakèṅ rāt. ika. kṣanāṅliṅ. tikaṅ.

'There is an offering to be performed in the battlefield known to people who are heroic, courageous, steadfast and persevering in combat and in pursuit of the highest state of distinction. They do not regard themselves as alone when they are left behind in the battlefield without any cover. 'I am not easy [to defeat], furthermore I can reach heavenly Bliss in a second,' so they think and they fight fiercely. You should do likewise, monkeys.

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apa phala puharā nikaṅ* jīwa yan tan pamūjā lawan tan kapūjā rikèṅ paprańan yékyakĕn kuṇḍa-kuṇḍā niraṅ wīra nāṅ śatru yāṅkĕn [n] apuy nāyudha nyojwalāṅkĕn dilah nāṅ kaśūranta yékān akĕn śrukśruwānya** hutinta ṅ hurip nyāṅ awak carwa pañcopacārā ika wruhta riṅ citra pañcāyudha,

b. *BCDEG. **G. BCDE ikaṅ. BCDEK sruksruwānyāhutinta ṅ. K nikĕṅ.

'What is the use of living if you have nothing to offer and are not praised? The battlefield is the altar for heroes, the enemy the offering fire, the weapons the flame of the fire, your courage should be the offering spoon, and your life is the offering dish. Your body is the pot in which to prepare the offering, and the five oblations are your clear knowledge of the five ways of fighting.

ṅuni-ṅuni yan ikaṅ musuh mātya niśśéṣa dèntèṅ raṇa byakta homanta méman tĕmĕn tat [t] amètā byayantāṅhīṅ ikāṅĕn-āṅĕn nikāṅĕn-[n]aṅĕntālilaṅ nitya saṅ hyaṅ Mahāwīrabhadréśwarālambanānèṅ raṇāṅgāṅgaṇā niṅ pahoman samiddhānta waṅkay nikaṅ śatru sampūrṇna pūrṇnahutī rāh utĕk,

c. B dèntaṅ. tan anéka. waṅki. BCDEG Bhadréśwarālambanānaṅ. G. amékākyayantāṅhiṅ.

Moreover when the enemy is slain completely in battle, your offering is certain. It is a pity that you do not look for an offering, while that should be always kept in mind. Clearly the silent repetition of prayers to god Mahāwīra Bhadréśwara in battle is the link with the offerings place [that is the battlefield], your offerings wood is the body of the enemies, the perfect offerings dish is blood and brains.

ndya ta kakurańan iṅ pamūjā rikèṅ praṅ apan saṅkĕp iṅ yoga paṅhrĕṅta paṅhrikta patrinta tékāstutintèṅ mahāsiṅhanādèṅ raṇāṅdé suka swargga warggan tĕmu ṅ bhoga saṅké prabhāwanta dé niṅ kaśūran kadhīran kawīran yaśātah ya sādhyanta paṅguh mahāśūra riṅ rāt kiténastuti.

d. BCDE sakèṅ prabha niṅ kaśuranta dhirèṅ. CDEG patrīnta mantranta tèka. G prabhāwa niṅ kaśuranta dhirèṅ kawīrān ya tĕbātah ya. kiténasti.

What is still needed in the offerings in the battlefield, because everything is ready for the *yoga* (union with God). Your howls, shouts and lion's roar are your prayers in battle which give rise to happiness and heaven, and your family will find a good life because of the power of your courage, steadfastness and eminence. You should strive for fame which can be obtained by heroic deeds, and in the world you will be praised.'

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54. Nā ta wuwus saṅ Aṅgada makon umuwah apuliha,
garjjita citta niṅ wray abaṅun kadi ta kinĕlĕgan,
tā katakut nya mo mati mamūk ta ya muwah umasö,
ghūrṇnita sök sĕsök kadi ta rūpa niṅ udadhi pasaṅ.
a. C tā.

Thus said Aṅgada urging them to return. The spirit of the monkeys was aroused as if they were agitated. Their fear disappeared, they wanted to fall in battle and fighting fiercely they made an attack. Thundering and in closed units they resembled the sea at hightide.

55. Maṅhrĕṅ maṅhrik ya makrak prakaṭa kadi gĕlap ghora śabda nya mahyā,
harṣékāmbĕk nya maṅsö paḍa makabarubuh yaṇ ḍĕṅö śāstra hétu,
mahyun yan mātya tādé sahana-hana nikā maṅkanātah wuwus nya,
mawyaṅ mèkĕl wulu nyojwala paḍa kumĕlab rāmbutiṅ wānarākwèh.
Loudly they roared and cried and shouted, sounding like thunder. High-spirited they attacked simultaneously after they had learnt the excellent instruction [of Aṅgada]. 'If I am killed, let it be !' thus all of them said. The curly and reddish hair of the monkeys shone brilliantly.

56. Sakwèh niṅ wīra maṅhèr paḍa ta ya maṅadĕg bāp ikaṅ wré sĕnaddha,
sātus saṅkyā piraṅ koṭi ayuta ta kunaṅ sāgarékā hatur nya,
lor wétan sök ya kulwan kidul ika hibĕkan dé nikaṅ wré maṅanti,
saṅsiptékā kabèh nyāpalu-palu ginĕgö nyéka* poh nā sinĕmpal.
*BDE. b. BCDE kunĕṅ. C sayuta. d. CK nyaṅ kapoh.

All the waiting warriors stood up. The monkeys were countless and ready in units of hundred, hundred thousand or millions looking like the sea. North, South, West and East were full of waiting monkeys. In brief, they were all holding clubs made of manggo-trees which they pulled out and used as weapons.

57. Sāmpun tékāṅrĕgĕp wrĕkṣa kadi ta ya gunuṅ saṅjata nyātirodra,
maṅsö taṅ wīra sakwèh nya makin akĕtĕran dé ni rowaṅ nya māwrĕg,
molah taṅ wrĕkṣa humyūs aṅin-aṅin ikanaṅ rākṣasā Kumbhakarṇṇa,
uśwāsanyèṅ iruṅ kādbhuta ya katatakut yéka mādrĕs ya nitya.
b. B uśwāsanyĕṅ.

After they held trees in their hands, they looked like a mountain of weapons, very dangerous. All the warriors moved forward, the longer the faster, as their friends were running too, the trees were trembling, blown by the heavy wind which originated from Kumbhakarṇṇa's nose, which blew amazingly strong.